HISTORICAL

Contemplations

AS ALSO

Scriptural and Occasional

Observations:

TOGETHER

With their Divine Improvements

And

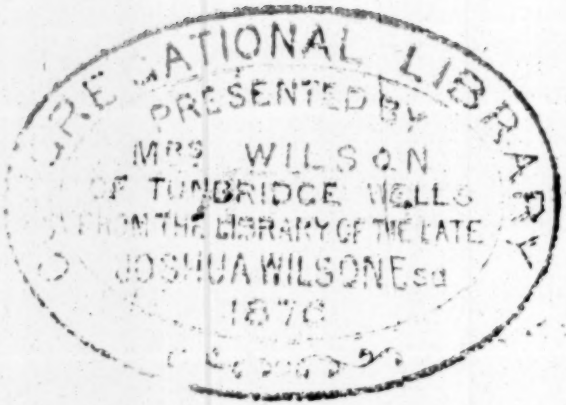
APPLICATIONS.

By C. T. late Minister of *Chepsted* in *Surrey*.

——*Hæcce legenda*
Cœlica mortales aviet sapientia mores,
Hac ait & partes dimum versabat in omnes.

Then I saw, and considered it well; I looked upon it, and received instruction, Prov. 24. 32.

LONDON, Printed by *M. S.* for *S. C.* and are to be sold at the first Shop in Popes-head Alley, next Lombard street, 1664.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To my ever Honoured Uncle *Daniell Shetterden* Esq;

SIR.

Why I should dedicate this small piece to you, will not be askt by those to whom we are both known; why I should not, would. Your great respect to a godly faithfull Ministry, hath merited to be in this kind confest by much abler pens: but your particular favour to me, challenged the first fruits of mine. You gave out your hand when I first began to go; and your incouragement and assistancy then (besides what since) requires to be first acknowledged now. My capacity extends not to a fatted Calfe, out of the stall; I here present you with a Bunch of Grapes, like those of our Countrey, comparatively sower; nay positively so, for, tis out of mine own Vine yard, and I dwell in a cold

aire, and churliſh ſoile, that would abaſe even a generous Vine, being fitter for perry and ſider. If you can pick out hence any Grape meet for your pallate, that may be for food or phyſick; if not like Wine to cheare the heart, yet as vinegar to whet your ſtomack to what's better, I ſhall be glad if I may be but in this kind ſerviceable to your better thoughts, and intend your heat though per antiperiſtaſin. *I know you have candour enough favourably to interpret what admits it, and charity enough to cover what's faulty, and goodneſs enough to accept of, and patronize what is (if any ſuch here be) worthy of it; in confidence whereof I lay theſe before you, in teſtimony of my deſires to ſerve you, and on purpoſe to ſhew that I would do ſome thing to approve my ſelf ſomewhat worthy to be*

Your ſo much obliged Nephew,

Caleb Trenchfield.

CHRISTIAN
Chymiſtrie.

(1)

Scypio Africanus being ſhew'd a very rich ſhield, anſwered, that it was the manner of the *Romans* to truſt more in their right hands, then their left: But moſt of thoſe Champions ſet down in the Lords book of Worthies, are memorized rather for the defenſive then offenſive; and there is uſually more honour got in that field by ſuffering, then doing.

(2)

Ageſilaus playing with his young ſon, and riding upon a reed to make him ſport, was dirided by one of his familiars, as being too vaine; to whom he anſwered, *hold thy peace till thou thy ſelf art a father, and then we will heare thy advice.* When we meet with infirmities which have befallen ſome of the ſervants of God in their exigencies, we are ready

to deride their weakneſſe, or ſuſpect their ſincerity; but let us ſuſpend our Judgements, till our ſoules be in their ſoules ſtead.

(3)

The *Miuturnians* changing their purpoſe of ſlaying *Caius Marius*, into purpoſes of conveighing him to the Sea ſide, were in their paſſage thither, either to go a great way about, which his danger would not allow, or to go through a wood which they accounted ſacred, and the higheſt ſacriledge to carry any thing out of it, that had been once brought into it: In this exigency, an old man among them ſteps out, and reſolves the doubt, ſaying, no way was to be ſcrupled whereby *Marius* might be ſaved. Our dayes have ſhewn us many of that opinion, that nothing ſhould be accounted holy which ſtood in the way of their ambition; but Lord, make me alwayes willing rather to go about for the obtaining of my purpoſes, then to tread over where thou haſt ſet bounds.

(4)

Cardinall *Poo'e* being choſen Pope by a free and faire Election; yet either out of an high conceit of his own worth, or too much deſiring to ſhew his moderation and integrity, would not then be confirmed; but willed the Conclave

Conclave to conſider of it till the next morning; in which time another of the Cardinalls had ſo prevailed with the reſt, that they rejected *Poole*, and choſe him Pope. Thoſe things which we apprehend our ſelves to be excellent in, we commonly deſire ſo much to make a ſhew of, that (like Phyſitians who willing to appeare richly clad, ſwelter in Pluſh in hot ſummer) by our oſtentation we render that rediculous and offenſive, which might otherwiſe prove greatly to our reputation and advantage.

(5)

Philip King of *Macedon* being importun'd by a poor widdow to do her juſtice, anſwered, that *he was not at leaſure*; to whom ſhe replyed, *then ceaſe to be a King*; for to do juſtice is that you are a King for: which he hearing, apprehended himſelf ſo homely ſpoken to, that he took care of her cauſe incontinently. Lord, thou requireſt of us that we ſhould do thee ſervice, but we are ready to ſay we cannot intend it: but it may well be replyed to us, then ceaſe to live, for therefore gaveſt thou us our lives, that we might lay them out in thy ſervice.

(6)

Hipponicus intending to dedicate a coſtly ſtatue, was adviſed by a friend to imploy

Policletus a famous workman in the making of it; but he said, *That he would not make use of such an one in that business, whose Art should be rather regarded then his cost.* When in preaching the great truths of Gospell Salvation, the enticing words which mans wit teacheth art sought out, the art is so much lookt upon by the auditors, that the matter is for the most part lost.

(7)

A Limner being desired by a certain person to draw for him an Horse tumbling, which he mistaking, drew one running; which when he had brought home, the person imploying him grew angry, that, according as he had appoynted, he had not represented him tumbling; to whom he answered, *Turne the piece, and your running Horse is a tumbling one.* Many differences have been among us, wherein we have been very angry that others have not concur'd with our apprehensions, when the difference hath been onely the different way of representing.

(8)

Diogenes seeing some *Rhodians* gorgeously apparelled, while others admired them, said, *Tush, That's nothing but pride*; and seeing some *Spartans* by, in their thred-bare Caps, said, *That's but another sort of pride.* When the

the vaine men of the world apply to a fantaſtick gallantry, tis manifeſt that it is nothing but pride: Oh would that when religious perſons appeare to deny the world, they did not give cauſe to ſay, that theirs is pride too.

(9)

Scypio the Conquerour of *Hannibal* and ſcourge of *Carthage*, though by many triumphs he had repleniſhed the common treaſury, yet in all his life never bought one acre of ground for himſelf, nor left money enough in his Coffers to bury him. How many men have damned their ſouls that they might dye rich, and to that end, like overflowing Rivers, have growne great by the ruins of their Countrey, upon this account chiefly, that they may go out of the world wealthy; when *Scypio's* moderation and abſtinence, have reared him up a more glorious Monument then his Conqueſts.

(10)

Philoſtratus being imployed by *Ptolomy* in building that famous *Pharos* neer *Alexandria*, engraved in the ſolid and durable Marble his own name, and in plaiſter over it, the Kings; that his in time being worne off, his own might be ſeen to perpetuity. Sin imprinteth in my fancy favourable and ſpecious

conceits

conceits of it, but there are characters in my conſcience of another tenour, which will abide there, when the other are vaniſht, and no more to be remembred.

(11)

William Wickham being appoynted by King *Edward* in building a ſtately Church, wrote in in the windows, *This work made William Wickham*; for which being charged by the King, as aſſuming the honour of that work to himſelf, as the author being onely overſeer, he anſwered, that, *He meant not he made the work, but that the worke made him*; being before but beggarly, and then in great credit. Lord, when we read in thy Word that we muſt work out our own Salvation, thy meaning is not, that our Salvation ſhould be the effect of our work, but our work the evidence of thy Salvation.

(12)

The Empreſſe *Maud* being cloſely beſet by her enemies neere *Wintheſter*, cauſed her ſelfe to be put into a Coffin, and as one dead, was ſafely conveighed through their Troupes. Evill concupiſcences beſet my ſoul with an almoſt impoſſibility of eſcaping, but the way to avoid them, is, by becoming dead to ſin, not to live any longer therein.

They

(13)

They tell of a Tree in *Japan*, that flouriſheth, and is fruitfull, if kept in a dry earth; but with moyſture (which cauſeth other trees to flouriſh) withereth. Such is the ſincere Chriſtian, to whom the croſſe is a crutch, affliction raiſeth up his affection, and the heate of perſecution makes his graces flouriſh, and fruitfull; but the gentle ſhowers of proſperity decayeth his greenneſſe, and uſually makes his graces torpid, if not liveleſſe.

(14)

Among the *Turks*, every on is of ſome Trade, the Grand Seignior himſelf (though Lord of ſo many Countries, yet) daily imployes himſelfe in ſome choſen Occupation: becauſe even *Adam* in Paradiſe was by divine appointment not left idle: An huge condemnation to thoſe of our times; who think it a diſgrace to be ingaged in any profitable imployment, whereby they may promote the common good, and their own; being almoſt all onely of the trade of that *Aſſirian*, whoſe Motto was, *Ede, bibe, lude.*

(15)

Herbert in his travells tells of Fowle, which if you ſhoote ſome, the reſt fly not away, but render themſelves an eaſie prey to him that will

will kill them. How many such foolish men are there, whom others harmes make not wary, but are intangled in the same fetters of lust and misery, wherein they have seen others, and themselves have been formerly ensnared?

(16)

The River *Tigris* passing through the Lake *Arethusa*, mingleth not his waters with it; but retaines its tast and colour different from that of the Lake. Such should the Christian be, though conversing in the world, yet reserving the savour of Godlinesse, and colour of religious profession unallayed.

(17)

The Virgins of *Miletus* through an unkind Melancholy being their own executioners, and that mischief much encreasing, there was a Law made, that those so dying should be carryed naked, & exposed to view through the City, upon which that evill ceased; modesty and the shame of being so laid open, though after death, prevailing more, then all other considerations could. How sad is it, that among us professing Christianity, there should be of the shamefacer sex straining healths through their Smocks, &c. and prostituting that vertue, which by the heathen was estimated at so high a rate?

The

(18)

The *Hircanians* do uſe to banquet under the falls of their Rivers, as in the ſhade, which are ſo ſteep, that they ſhoote over their heads. It often is, that wretched ſinners riot it under the guilt of thoſe ſinnes, that a tender conſcienced perſon would tremble to think of.

(19)

They have Trunks in *India* called *Sampatans*, through which they ſhoot arrows ſo invenomed, that if they prick the skin, it is very dangerous, but if they draw bloud, it is irrecoverably deadly. The firſt motions to ſin, ariſing from that root of bitterneſſe, appeare never without ſad effects; but Lord, let them never draw bloud by conſent from my will, that their deadly venome ſhould ſeize my vitalls.

(20)

Demetrius King of *Syria*, being taken priſoner by the King of *Parthia*, and by him marryed to his own ſiſter, and with all deſirable things entertained, oft attempted, and at laſt effected an eſcape into his own Countrey. Lord, with what enjoyments ſoever I am detained from thee, yet let the deſire of my ſoule be to thy name, and to the remembrance of thee, and at laſt let me obtaine an happy eſcape to thee.

Maud

(21)

Maud the Empreſſe being beſieged by the forces of King *Stephen* in *Oxford*, when the ſnow covered the ground, made her eſcape thence, by arraying her ſelf and followers in white ſheets. Lord, I am beſieged by thy juſtice, and the guilt of ſin compaſſeth me about on every ſide; but Oh cloath me with he white Robe of thy Sons Righteouſneſſe, t hat I may eſcape the execution ofthy ven- t eance. g

(22)

Sixtus Quintus, being a great abettor of the *Spaniſh* Faction; when a Cardinall, was the greateſt enemy of it when choſen Pope, the Papall dignity not being compatible with the *Spaniſh* greatneſſe in *Italy*. Lord, how far ſoever I abetted the reigne of ſin in my heart, before I received thy Spirit of adoption; yet now let me ever be a zealous oppoſer of it, the Kingdome of ſin being ſo inconſiſtent with the dignity of a ſon.

(23)

The *Papiſts* ſay, that their pictures of the Virgin *Mary* are exactly like her, being begun by Angels, and finiſhed by Saint *Luke*; though 'tis to be ſeen, that in them the Painters have uſed their wonted liberty, not two

of

of them being in all things alike, and one of them of no ſmall fame, repreſenting a blackmore: Nay there was a fellow of them, that (like *Apelles* with his *Hellen*) from the beauties of ſeverall courtiſans before him, drew the picture of this Virgine. How ſafe, and to our credit is it, to continue in the truth, for the children of the father of lyes at one time or other, will ſhew their cloven feet, and to our ſhame diſcover their breed.

(24)

Though the Northern people have made many irreſiſtible irruptions into the South, like a torrent bearing all before them; yet 'tis obſerved, that they never obtained any durable Empire, the Southern wit being an overmatch for the Northern ſtrength. If concupiſcence break forth, and hurry into ſin, exerciſing ſome ſudden acts of tyranny, yet let it not get any ſtable dominion: let the efficacy of thy grace every day weare out the ſtrength of ſin.

(25)

William Wickham begging of King *Edward* the Biſhoprick of *Wincheſter*, was told by him, *It was not fit for him, he being no learned man*; to which he anſwered, *That in recompence thereof, if his Majeſty pleaſed to beſtow it, he would make many learned men*; which

which he effected by erecting *Winchester* Colledge. How many of those goods dedicated to the incouragement of the learned, have since the dayes of *Henry* the Eighth, fallen into illiterate mens hands? 'twere well if they had so much of *Wickhams* conscience, as to reimburse some of them at least, to those primitive pious ends.

(26)

A certaine person of that Parliament, wherein the Statute for the releife of the poor passed, and a great indeavourer for the procuring of that Act, coming down into the Countrey, askt his Steward what the people said of that Statute? who answered, that he heard a labouring man say, that whereas formerly he was wont to worke six dayes in the week, now he would worke but four; which abuse of that good provision, so affected that pious Patriot, that it drew teares from his eyes in abundance. Lord, thou hast made many provisions in thy Word for my supportation and comfort, and hast promised in my necessities thy supply and protection; but let not my presumption of help from thee, cause my neglect of any of those meanes, for my Spirituall or temporall preservation, which thou hast injoyned.

The

(27)

The Sea called *Sargaſſo*, though four hundred miles from any land, and ſo deep as no ground is to be found by ſounding, yet abounds with an herb called *Sargaſſo* like *Samper*, ſo thick that a Ship without a ſtrong Gale can hardly make her way. Lord, if temptation from without be never ſo far removed, yet the corruption of my heart doth continually ſend forth the bitter fruits of evill thoughts, ſo that good purpoſes find very difficult paſſage; but blow thou with the freſh gales of thy Spirit, that my reſolutions to ſerve thee may have a free courſe notwithſtanding.

(28)

A certain perſon pretending himſelf borne blind, and cured of that defect by viſiting the ſhrine of Saint *Albon*, with great concourſe of people admiring the Saint, and praiſing his faith, was brought before *Humphrey* called the good Duke of *Gloceſter*, being at that place the very day of the cure; who ſeeming to deſire ſatisfaction on the perfectneſſe of the cure, askt the man *What colour his gown was of?* he anſwered, *Purple*, and in that rightly, and ſo of the colour of any other thing of which he was askt; where by he diſcovered his own hypocriſie: for ſaid the Duke, *If the Saint hath given you your ſight, he hath not withall gi-*

ven you the knowledge of colours, which is not attained but by experience. Lord, thou hast wrought a cure upon the eyes of my mind, by enlightning them with thy truth; but let me not render thy cure suspected, by undertaking to discerne those Mysteries, which are onely to be knowne by experience in heaven.

(29)

Sir *Edwin Sandys* reporteth upon his own knowledge of devout *Papists*, who have dared to perjure themselves in judgement, presuming upon the present and easie remedy of confession. Lord, thou hast in thy Word discovered repentance and faith in the Bloud of thy Son, as the meanes of blotting out of the sins of my soule: and how apt is my heart to take liberty to sin, with purpose of applying this remedy against the evill consequences of it? but let me not so trample under my feet the Bloud of thy Covenant as an unholy thing, but keepe me that such presumption may not prevaile over me.

(30)

Upon the Coast of *Norway* the ayre is so subtilly peircing, that it insensibly benums the members, chills the bloud, and brings certain death, if not with speed prevented; as our King *James* had experience, when there

there he was a Royall Suiter to Queen *Anne*. The ayre of ill company with a peſtilent contagion doth ſeize the heart, if not with a diligent and conſtant reſiſtancy repelled. Lord, I would not willingly be where ſuch a breath rageth, leſt like *Joſeph* I learne to ſweare by the Life of *Pharoah*; but if by thy providence I am caſt into ſuch company, let me be like Salt to ſeaſon them, and not be leavened by them.

(31)

In the King of *Perſia's* Court, there was an allowance of ſeverall Countries for the maintenance of his wives apparell, one Countrey for the tire of their heads, another for their necks, and other for other parts of their bodies. The *Engliſh* nation wants little now of being at that paſſe; for if a Gentleman have twenty Farmes, how many of them muſt be parcelled out for his wife? one of them, unleſſe of good revenue, not ſufficing to furniſh her with laced ſhooes, and other tingling ornaments belonging to them: And truly this vanity hath ſo far prevailed on both ſexes, that it ſtarved the poore, and driven all good hoſpitallity out of doores.

(32)

Malhamut the King of *Cambaia*, accuſtomed himſelf ſo to the eating of poyſon, that his

breath was venomous to thoſe that ſpake with him; and thoſe women which he uſed for his luſt, were never the ſubjects of a ſecond dalliance, but dyed in the congreſſion. Thoſe that accuſtome themſelves to ſin, their very company is contagious, but a ſtrict familiarity with them cannot be had, without the greateſt danger.

(33)

Bajazet the great *Turke*, being in his March againſt *Tamerlane* overheard a Shepherd ſweetly tuning his Oaten pipe; to whom he ſaid, *Happy thou that art not diſtracted with theſe ſolicitous, and weighty cares.* We oft admire the peace and contentedneſs of the meane eſtate, but are more in love with the pomps and vanities of the wealthier; like *Alexander*, who ſaid, *Vellem Diogenes eſſe, ſi Alexander non eſſem.*

(34)

Apelles coming to the houſe of *Protogenes*, and not finding him at home, was by the ſervant required his name, that he might tell his Maſter who was there to ſpeake with him; in anſwer to whom, he askt for a pencill, and therewith drew a line on a tablet there ſtanding, and bid him ſhew that to his Maſter when he came home, at ſight whereof by the Art expreſt therein, *Protogenes* knew none but

Apelle

Apelles hand did it. Lord, the impulſes of thy Spirit, of Satan, and my own corruption, make their acceſſes to my heart, but without a name, by which they may be knowne whoſe they be; but if the lines drawne on the tablet of my heart, be holy, regular, and conformable to the rules of thy Word, I know then 'tis thy hand that did it: but if they impreſſe other Characters, let them be diſdained as none of thine, and the doore ſhut againſt them, as thoſe that are minded to deſtroy.

(35)

The *Romane* State never met with ſuch diſaſterous fortune, as when aſſailed at their own doores; The *Gaules* and *Hannibal* afterward Warring upon them in *Italy*, bringing their Common-wealth almoſt to an utter expiration; becauſe in forraigne Wars they fought much with Auxilliary ſtrength, beſide their own: In the *Italian* they were left to reſt upon their own leggs. Lord, I find my ſelfe indifferently able to reſiſt temptation from without, thy grace being aſſiſted with ſhame, feare, and other helps which reaſon bringeth; But the difficulty is, then to ſtand when aſſailed by unruly paſſions, of which no eye is witneſſe but thine own: therefore aſſiſt thou that inſuſed principle,

with ſuch freſh ſupplies from thy ſelfe, that though the combate be more arduous, yet the victory may be certaine.

(36)

There being a great mutiny among the Souldiers of *Alexander* the Great, he beſpake them with the moſt pacifying language that he might; but obſerving that rather to exaſperate then allay their fury, he leaped from his Throne, and with his own hands ran his ſword through ſome of the moſt mutinous; upon which the reſt relented, and begging his pardon, complyed with his commands. When my affections prove mutinous, and rebell againſt grace, there's no arguing of the caſe with them, for they gather ſtrength by treaty: but the way is, to fly in the face of them by an immediate deteſtation, there being no expedient in this caſe, like a ſpeedy reſolution.

(37)

A *Grecian* Ambaſſador being at the *Perſian* Court, where 'tis expected that reverence be done to the King, by proſtrating the body upon the ground, (a thing ſo abhor'd by the *Grecians* that they executed ſome of their Ambaſſadors at their returne for ſo doing) he purpoſely let fall his Ring at his entrance, that by ſtooping downe to take it up, he

might

might ſeeme to do that reverence which they expected, and yet preſerve his own thoughts, by directing his intention to another purpoſe. Lord, how many have found out bolder and balder inventions, wherewith to cheat their conſciences, for the accompliſhing of their ends, acting, though more plauſibly, yet no leſſe certainly contrary to their principles? but do thou aſſiſt me, that I may exerciſe my ſelfe alwayes to have a conſcience voyd of offence, firſt towards thy ſelfe, and then towards men.

(38)

The *Lacedemonians* had two ſtaves exactly like, one of which the Generall had to the Wars, the other remained with the *Ephori*: meſſages of importance and ſecrecy, were written upon ſlips of Parchment, rouled upon one of theſe ſtaves; wch being taken off, could not be read, (the lines anſwering unequally) till rouled upon the other ſtaffe of the ſame ſize. Lord, the booke of thy eternall decrees is the ſtaffe kept by thee, that of thy Word, the ſtaffe delivered to me: if the characters of thy Election written upon my heart are legible applyed to thy Word, I am certaine they are ſuch as will be acknowledged by thee, when at that day, they ſhall be applyed to thy eternall decrees.

(39)

Under the *Papacy*, any ſins find eaſie abſolution, if the perſon be not ſuſpected of *Proteſtaniſme*; and any opinions have tolerable favour, if not derogatory from Papall authority. How often (beſides by *Jehu*) hath that queſtion been put, who is on my ſide, who? and if the party have been right for that cauſe, if his religion be that of *Mahomet*, or his life like that of *Apicius*, he need not doubt but he ſhall find fair entertainment.

(40)

The *Perſian* being invaded by the Great *Turke*, burnes up all which may be of any uſe to ſuſtaine man or beaſt; that thoſe who could not be overcome by force, might be weakened with famine. *Sine cerere & Bacchofriget Venus*, and not to make proviſion for the fleſh, is not the leaſt help to abate the ſtrength of luſt.

(41)

Philonides Alexanders Currier paſſing from *Scicion* to *Elis*, accompliſhed his journey thither in much more day-light, then he could returne back againe; becauſe in his paſſage Weſtward, he accompanied the Sun, in his returne Eaſtward, contrarily: Lord, in ſeeking after the things that are ſpirituall

I find the comfort long abiding after those purſuits, becauſe in ſuch actions thy Spirit the Comforter beares me company; but the pleaſure of the things of this life is quickly benighted, becauſe thy Spirit leads another courſe.

(42)

At that memorable battel between the *Carthaginians* and *Romanes* at the *Thraſimene* Lake, a very great earthquake (at the ſame time happening) was not apprehended by either Army. The moſt important and ſhaking conſiderations, never ſo earneſtly preſt, ſeldome obtaine audience from hearts taken up with the immoderate cares after things of this life.

(43)

'Tis a tradition that the elder Church uſed the recitation of two Creeds, *that* called the Apoſtles, and the *Nicene*, the one with a low, the other with a loud voice; becauſe the firſt was compoſed in the times of perſecution, when the Church durſt but as it were whiſper its Confeſſion; the other in the time of peace, when it might make a bolder profeſſion. Lord, if it be thy will, give us peace, that thy Truth may be ſpoken loud, and profeſſed publickly; if otherwiſe, give us that παρρησια not to whiſper it, but profeſſe it boldly.

There

(44)

There was a *Bengalan* not long ſince, who is ſaid to live three hundred and thirty years, but in that time had his hoary head changed to its originall blackneſſe, and his decayed teeth ſupplyed with new ones. There's none ſhall live that life which never endeth, but are firſt new borne, and reſtored, as to thoſe decayes which *Adams* fall brought, putting off the old man which is corrupt, with his deeds, and putting on the new, which after God is created in righteouſneſſe and true holineſſe.

(45)

I have hugely wondred, that Biſhop ſhould be cenſured by the Pope as an Heretick, for affirming *Antipodes*; the aſſertion being ſo rationall, and *Pliny* long before having with ſo much evidence of reaſon, diſcourſt of it. But, Lord, this is thy juſt Judgement, that if we ſhut our eyes againſt ſupernaturall light, we ſhould be fooles in that which is humane.

(46)

The Great *Mogull* for his recreation, is ſaid, to cauſe his Huntſmen to ride forth on a tame *Elephant*, till they find a wild one; with whom the tame committing fight, and both engaged faſt by their trunks, men

(to

(to that purpoſe attending) bind the hinder feet of the wild one, and ſo ſecure him. In like manner Harts are taken, by faſtning a net to the hornes of a tame one, who fighting with the wild, ſo ſurely entangleth his craggy hornes, that he eaſily becomes a prey to them that waite that opportunity. How often is it, that the diſſentions of Chriſtian Brethren, have not onely made them ſerviceable to the luſts and paſſions of wicked men, but a prey alſo to their cruelty?

(47)

In a skirmiſh between the Proteſtants and Papiſts in thoſe civill Wars in *France*, a ſouldier of the Proteſtants party gained an horſe, much eſteemed of by the enemy; for the redemption of which, they offered three priſoners (that day taken) in exchange; but that offer being rejected, they inraged ſlew the men immediatly before his eyes: a few dayes after, the ſame ſouldier being engaged on that very horſe, was by his fiery head-ſtrongneſſe carried ſo far into the enemies Troups, that he could not be brought off, but was there ſlaine, and the horſe recovered. Lord, in that valuation which my heart ſets upon the things here, let me obſerve that due ſubordination, leaſt while I too much prize the things I love much, thoſe very things pro-

procure the losse of those things I love more.

(48)

At *Boghar* a Citie of the *Zagathaian Tartars*, there is a River which causeth to them that drinke thereof a worme in the legge, which if not pul'd out, or partially, proves certainly deadly. Such is sin if entertained in the soule, begetting a guilt, and fearfull expectation of Gods vengeance, and surely damnable, if not cleansed out by faith in the Bloud of Jesus.

(49)

The *Germans* knowing themselves no matches for the *Italian*, in respect of their craft and subtilty, make amends for that want, by a peremptory sticking to those resolutions which they had before considerately taken up. I find my selfe no wayes able to deale with that old Serpent, who hath so many methods of deceit; but let him say what he will, or can, Lord, do thou fix me irremovably on this resolution, *I have said I will keep thy Commandements alwayes, even to the end.*

(50)

The Inns of *Poland* give no entertainment to the traveller, but bare walls, without bed, or board, or other accommodation whatsoever:

ever: Alas how oft is my heart ſuch a gueſt-chamber to good thoughts and pious deſignes, where they find ſuch welcome, as decayed perſons have from their wealthier friends.

(51)

In *Peru* a man may paſſe from Summer to Winter in a few houres, there being in the plaines a louring skie, continually ſtormes, and everdropping clouds; when at the ſame time, the mountaines have a ſerene heaven, and a verdure in all reſpects ſuitable to a Summer ſeaſon. Such variety doth my heart afford, where the old man rageth with unruly paſſions, and diſorderly affections, and irregular concupiſcences; But bleſſed be God, within a little ſpace a better face of things is to be ſeen, the regenerate part bringing in that calmneſſe, meekneſſe, and regularity agreable to a Goſpel Sunſhine: yea, even then the ſpirit is willing, when the fleſh is weake.

(52)

When *Cyrus* beſieged the Citie of *Babilon*, the River *Euphrates* was the greateſt obſtruction to his deſigne, till he cut out many channels, and diverted the ſtreame into them; which before, when united, was deeply Navigable, but now divided, became

in

in every place fordable. The diffuſion of the mind into variety of thoughts and ſubjects, renders it uncapable of any deepe ſearch; but he is like to be profound, that ſums his thoughts to one purpoſe till obtained: *Unite my heart to the feare of thy Name.*

(53)

There is a Plant in *Sumbrero* (an Iland of *India*) which is locomotive, the roote being a worme, like an houſe ſnaile; if this Plant be taken up, it dryeth into a ſolid ſtone: by how much it had exceeded other Plants in ſenſe, and motion, by ſo much more (degenerating into a ſtone) it exceeded in hardneſs. Thus it is with thoſe who being once enlightned, and by a taſt of the powers of the world to come, tranſported beyond the common ſort of inconſiderate ſoules; if they apoſtatize, they become the worſt, and moſt ſtony hearted of men, bitter ſcoffers, or cruel perſecutors.

(54)

The City *Weinſpurg* of the *Guelphian* Faction, being beſieged by the Emperour, and cruelly threatned, the women of the City beſought him they might have leave to depart, taking with them only what they could carry on their backs; to which he conſenting, they each paſt forth,

forth, bearing on their backs their husbands. If love could procure a compliance between married couples, in thoſe things not ſo eaſily, nor (in ſome reſpects) poſſibly ſo ſeemely, yet for generall advantage, it would be found an expedient oftentimes conducing, not to the comfort onely, but ſafety of both.

(55)

Peter Waldo a rich Merchant in *Lyons*, walking the ſtreets with ſome of his friends, one of them fell ſuddenly downe dead: with which ſpectacle he was ſo affected, that he immediately reformed his life, & became the beginner of the *Waldenſes*, which for ſo many ages have ſtood forth couragious Confeſſors of the Truth. Lord, how ſuddenly and unexpectedly mayeſt thou call for this breath that is in theſe noſtrils, and time to me ſhall be no more: let me therefore improve the preſent time to do thee ſervice, and ſecure my ſoul, being the time to come depends upon ſo much uncertainty.

(56)

There is a tree in *Mindanao*, the halfe of which Eaſterly ſited, is a great Antipoiſon; but that part reſpecting the Weſt, the greateſt poyſon in the world. So is it in the regenerate, where the fleſhly part perpetually brings

brings forth the venomous offſpring of vile luſts, but the ſpirituall part is in a conſtant reſiſtancy againſt thoſe poyſonfull effects.

(57)

There are a ſort of fiſhes in the Southern Ocean, which when purſued by other fiſhes in the Sea, fly into the ayre, but are then made a prey to a Sea fowle, which continually watcheth that opportunity. Lord, if I am in private, my own unruly paſſions diſquiet me; if in publick, temptations from without aſſault me: but Oh, let thy grace be ſufficient for me; that though I be *Concuſſus*, I may not be *Excuſſus*, though on every ſide and ever aſſailed, yet never overcome.

(58)

There is an Idoll in *Madure* (a part of the *Eaſt-Indies*) called *Chocanada*, which (they ſay) in a viſion willed a Prieſt to ſignifie to the King of *Madure*, that one of they two muſt abide in his houſe: upon which he (unwilling there ſhould be any competition between him and his Idoll) reſigned his Palace to him. How is it that we are leſſe complying with our God, not expelling that worſt part of our ſelves, our luſts, that he may be intempled in our hearts.

(59)

A certain Noble man of *France* was wont, when his Armor was buckled on, and approaches made to battell, to be taken with ſuch a trembling, that it looſed the retentive faculty of his body; yet valourous in the face of his enemy, and with much courage loſt his life at the battle of *Pavye*. Lord, the very thought of what perſecutions may befall becauſe of thy truth, makes my heart tremble; but if thou ingage me in that combate, ſupply me with thy aſſiſting grace, that like that *Saunders*, my preſent weakneſſe, may be ſucceeded with a moſt ſtout conteſtation againſt thy moſt inveterate, and bittereſt enemies.

(60)

The *Ægyptians* were wont with great coſt and enquiry to ſearch out a Bull to be their *Apis*; whom having worſhipped for a time, after their ſuperſtition they drowned in a fountaine, and then with great lamentation for his loſſe, they imployed the like coſt, and queſt for the finding of another. Oh the hazards, and hardſhips, wherewith the things of this world are ſought by us, which being had, we as fooliſhly ſpend, as if indeed *Satius eſſet quærere, quam quæſiſſe*, when like the Hawke we leave

the killed Quarry, and purſue that which flyes away.

(61)

The people of *Numidia* are ſaid, not to waſh their hands in ſome yeares, *an excuſable fault*, for they have not water in thoſe Deſerts wherewith to do it. If the poor *Indian* be an irreligious, prophane, unmortified ſinner, he will be in ſome reſpect, or comparatively excuſable, the Fountaine opened for ſin and for uncleanneſſe, being ſet far off from him; but what Apology will be found for ſuch in our Weſtern world, where that fountaine is *Præ manibus*.

(62)

There is a Poole in *Comogena*, that ſends forth a mud that burneth, and is not to be quenched, but with earth. Lord, my heart emits burning deſires after worldly things, which will be quenched in the grave at laſt; Oh that the conſideration of my latter end might do it now.

(63)

The ſame yeare that *Saguntum* was deſtroyed by *Hannibal*, a child was borne there, which forthwith returned back againe into his mothers womb. Lord, the miſeries undergone by us in this vale of teares, might

make

make us of his mind, who ſaid, that they were happieſt who were never borne, and they next which dyed ſooneſt; but if it be thy will that they ſhall be ſuffered by us, yet let them by thy grace be ſanctified to us, that what is neceſſary may yet be profitable, and what cannot be avoided, may yet be the better by patience endured.

(64)

They tell of an huge golden Idoll among the *Eaſt-Indians* borne in a maſſy chariot, drawn by foure Elephants in proceſſion, under the wheels of which many perſons (ſomtimes to the number of five hundred at once) put themſelves, and are ſo ſqueezed to death: at which times alſo, many cut off gobbets of their fleſh, and offer them to the Idoll, ſlaying themſelves at length in like devotion. Hey me, that ſuch ſhould be the effects of a blind zeale to a blinder Deity, and that we ſhould ſhrink from the ſervice of the living God for feare of the loſſe of profit, or credit; yea, that thoſe our luſts ſo peremptorily required, ſhould not be cut off in devotion to him.

(65)

You may behold the *Ægyptian* temples on the outſide glorious with all poſſible

magnificence, but within no other Deity then ſome vile Cat, or other ſuch contemptible creature. So is it with the outward pomp of Papiſticall devotion, yea, and with the hypocriticall formalities of an onely outſide Religion, wherein nothing is more ſolemne, then the furniture of ceremonies, nothing leſſe then the devotion of hearts.

(66)

At *Segelmeſſe* a City in *Numidia* they have no Fleas,(a priviledge they much boaſt of)but are miſerably infeſted with ſcorpions. Wicked men think they are greatly happy in being free from the preciſeneſſe, and troubleſome limitations which the godly comply with, a poore priviledge, if compared with thoſe ſcorpions, aſſured guilt, and terror of conſcience which every act of ſin brings along with it.

(67)

Captaine *Saris* ſailing to *Japan*, divers of the *Japanenſes* by a Religion the *Jeſuits* had taught them, fell down on their knees to the pictures of *Venus* and *Cupid*, in the Captaines Cabbin, ſuppoſing them to be the Images of Jeſus and his Mother: this the Jeſuits will excuſe and ſay, though the object be erroneous, yet the worſhip was good, the intention

intention being aright directed. Lord, if my charity have been miſtaken, thinking I have relieved the truly neceſſitous, when I have given to a ſturdy vagabond; yet accept I pray thee the ſincerity of my intentions to do good to thy diſtreſſed members, and for the time to come, let my miſtakes be on the right hand, like thoſe who inſtead of being Hoſts to ſtrangers, entertained Angels unawares.

(68)

There is a Well formerly dedicated to *Jupiter Ammon*, which is very warme in the dawning of the day, but cooleth as the Sun gets to his height, and after recovers its warmth as the Sun beams decline from it. So is it with the heat of ſpirituall zeal of pious ſouls, which the Sunſhine of proſperity uſually makes languid, and well were it, if it could be againe recovered as that declineth.

(69)

A certain Merchant travelling through the *Lybian* Deſerts, being oppreſſed with thirſt, gave ten thouſand Duckets for a Cup of water. How ſenſible are men of their bodily wants? and how expenſive in ſupplying them? but how many would dye eternally, through the ſpirituall thirſt of water of life,

before they would be at the thouſandth part of that coſt for ſupply?

(70)

The *Indian* King of *Mexico*, in his Coronation was cloathed with a garment painted with Skulls, and dead mens bones; thoſe rude people intending to admoniſh him in his new Soveraignty, of his own mortality. And how well were it, if with us of more knowledge, there would be more remembrance of thoſe chambers of death, where the pomps and vanities of this world ſhall paſſe, but a long reckoning ſhall remaine to be accounted for.

(71)

The Iſle of Saint *Thomas* upon the coaſt of *Africk*, is ſo exceſſively hot, that *European* bodyes are not able to walke there, and the earth perpetually drie, there being neither Rivers nor raines; but in the mid'ſt of the Iſle, there is a mountaine, ſtored with Wood, over which a cloud continually hangeth, that diſtilleth ſo large a dew upon thoſe trees, as runneth downe thence ſo plentifully as ſupplyeth the thirſt of men, and beaſts, and plants. Lord, this heart of mine is as a barren and thirſty land, where nó water is, and the heat of inordinate deſires

ſo

ſo rageth, that reſolutions of well doing are languid, and the exerciſes of thy grace faint: But Oh, let the cloud of thy preſence be upon the mount of my retirement, that from thence may flow plentifull diſtillations of thy grace, for the remedying this barrenneſs, and relieving this faintneſſe: *I will run the way of thy Commandements, when thou ſhalt enlarge my heart.*

(72)

A certaine perſon falling into the hands of the Indian *Caniballs*, being ſicke and faint, was by them diſmiſſed without farther harme, as being judged by them unwholſome food. How often is it that thoſe very things which we lament, and trouble us, by God wiſe and gracious diſpenſation become preſervations to us.

(73)

The Commons of *England* being very importunate with *Edward* the Fourth, to make War in *France*, he conſented to ſatisfie their importunity; though willing rather to enjoy the fruit of his Wars, and toiles, and ſpend the reſt of his dayes in peace: Therefore he takes with him a dozen of fat Capon-eating Burgeſſes, who had been the moſt zealous for that expedition, theſe he

imployes in all Military ſervices, to lye in the open fields, ſtand whole nights upon the Guards, & cauſes their Quarters to be beaten up with frequent Alarmes; which was ſo intollerable to thoſe fat paunches, accuſtomed to lye on their ſoft Downes, and that could hardly ſit on a Seſſions Bench without their nods, that a treaty being motioned by King *Lewis*, none were ſo forward to preiſe the acceptance of his offers, and haſten their returne into *England*, as they; and when there, to excuſe ſo little done by the King, with ſo great preparations. Lord, how ſhall I be able to keep way with the Horſemen, if I cannot hold out with the Foot? how ſhall I be able to ſtand in the day of battell, when in the cauſe of thy truth there muſt be a reſiſting to bloud, if I am nothing active in reſiſting of ſin now? am I like to abide in the Watch-tower whole nights, that like the Diſciples cannot watch one houre to prevent temptation? Oh let me be therefore much in ſpirituall exerciſes now, and in cutting off the right hands and plucking out of the right eyes of corrupt deſires, that I may be ready to deny the conveniences and precioufneſſes of life, when the emergences of thy intereſt ſhall call me to it.

(74)

In the Province of *Dariene* in South *America*, the mens heads are ſo hard, that they will break a ſword ſmitten on them. Alas, how many are there of ſuch darkned underſtandings and ſeared conſciences, that thoſe piercing diſcourſes which have deeply penetrated others, make on them no impreſſions, but are returned back with ſcornes and ſcoffs, or daſht in pieces without effect.

(75)

Cardinall *Campeius* being ſent by the Pope Legate into *England*, about the divorce of *Henry* the eighth from the Lady *Katherine*; Landing at *Dover* not in ſuch equipage as was by Cardinall *Woolſey* thought meete for his dignity, he ſent him divers Mules and Muleters richly habited, to furniſh his train more pompouſly; theſe paſſing with the ſaid Cardinall through the City of *London*, where all the Citizens arranged to expreſſe their devotion and his wel-come; being diſturbed by ſome accident, fell a kicking and flinging ſo, as down fell their Coffers broken upon the ſtones, which were thought to containe precious treaſures, and rich apparell; but inſtead thereof, out flew old Bootes and Shooes, broken Bridles, and Girts,

Girts, to the ſolemne deriſion of the red Hats. Lord, to what purpoſe will it be to make a ſhew, and but a ſhew of a long train of graces, when my emptineſſe ſhall be manifeſted at that generall aſſembly of men and Angells, and my hypocriſie will make me but the more abundantly aſhamed.

(77)

There is a ground in ſome part of *Italy*, into which what is driven is ſo faſt detained, as not to be pulled out. Lord, make my heart of ſuch ſoile, that the impreſſions of thy Word, which alas have ſo often been like untimely fruit, ſhaken off with every wind, may be fixed paſt poſſibility of removall.

(78)

The Ocean continually floweth into the *Mediterranean* Sea, by the Straits of *Gibraltar*; and the *Euxine* alwayes floweth into the ſame Sea by the *Propontick*; yet is there no appearance that the *Mediterranean* is more filled, though no paſſage whereby it ſends forth its waters is diſcovered; nor ſeemeth the *Euxine* Sea any thing leſſened, though there appeare no ſupply of waters to it, but by ſome ſmall Rivers. Many there be of large revenues but bare purſes, who yet are

ſtrait

ſtrait handed to acts of charity, while others free to good works, and of much meaner incomes, are yet well ſtored with that, which to thoſe good ends they daily ſpend; vaine expences by a private conſumption waſteth the one, while gods bleſſing by a ſecret retribution, returnes with intereſt was laid out upon his account.

(79)

Neere *Aſſos* there are ſtones which in few dayes, not onely conſume the fleſh of dead bodies, but the very bones too; and there is an earth in *Paleſtine* of the ſame operation. Lord, let the mortification of this body of death in me, be of the like ſpeedy execution; that thoſe luſts which are more confirmed and ſeeme more durable, may through the power of thy grace have a quick conſumption.

(80)

Julius Cæſar having taken at *Pharſalia* and *Thapſus* the Cabinets of *Pompey* and *Scypio* his utter enemies, wherein were many Letters from their partakers, whereby the men and their deſignes againſt *Cæſar* would have been diſcovered; by a rarer example then our dayes have yeilded, without once reading the incloſed Epiſtles, cauſed them all

to

to be immediately burned. Lord, that book wherein all, even my most secret iniquities are written, will by the accuser at that day be brought before thee; but let thy mercy blot out that hand-writing with the bloud of thy Son, that no charge may be framed there, either to confound or shame me.

(80)

'Tis said of *Agesilaus* King of *Sparto*, that *He ruled his Countrey by obeying it*, gaining so far upon the *Sphori* and *Senate* by complying with what they desired, that he might do what himselfe would. Lord, what freedom is it to be thy servant? for I may then do what I will, if I will do but what thou commandest; in doing thy will, I cannot do amisse, but in serving thee, serve my selfe.

(81)

King *Pirrhus* being asked, *Whither Python or Cephesias were the best Fluteplayers*, answered, that *in his Judgement Polyperchan was the best Captaine*; intimating that it was not worth the enquiry, who were best skil'd in those Arts, which were so little pertinent. Lord, let me be offertedly ignorant of those things that are wicked and vaine; well may the children of this world be wiser in those things

things of their generation, then the children of Light. The poſterity of *Cain* are ſtoried to be the firſt inventers of Arts; they might be witty in that upon which they were wholly intent: the pious ſeed had their aimes above; they might well overlook what others ſaw, whoſe eyes were fixt below; but when God comes to reckon up the wits of the world, thoſe onely will be accounted witty, that are ſo for heaven.

(82)

Summers, *Henry* the Eights Jeſter, kept a Catologue of the indiſcretions of the Court, which the King deſiring to ſee, found his own name there, for intruſting an *Italian* with ſome thouſands of Crowns to buy *Barbary* Horſes; but ſaith the King, *How if he do returne, and bring the Horſes I gave him money for?* 'tis then (ſaith *Summers*) onely the blotting out of your name, and putting his in. How often are we guilty of ſuch improvidences, wherein our ſucceſſe is to be aſcribed, not to our wiſdomes, but others folly? ſuch ſucceſſes are like wellfavoured children of an uncomely venter, when though we dandle the babe, yet we are aſhamed of the mother: whereas what is done uprightly, and done prudently, may like nature produce

produce a monſtrous birth, but hath ever its excuſe made for it; though it may be blamed, it can never be ſhamed.

(83)

Polienclus (a very fat man, in an hot day) perſwading the *Athenians* in an Oration, to make War with King *Philip*, *Phocian* told the people, *they ſhould do well to undertake it upon ſuch a mans motion, who was likely to do much with his Armor on his back, that was in ſuch a ſweat with delivering an Oration.* We are ready to think we ſhall appeare much for God, if we are concerned to reſiſt unto bloud; but how unlikely, when we come ſo poorly off in our contention againſt any poor luſt?

(84)

Ageſilaus being lame of one of his feete, was wont to prevent the mocks of others, by merrily jeſting himſelfe at his own infirmity. Lord, we are *Mephiboſheths* lame in both our feet, when we are to run the wayes of thy Commandements; but our lameneſſe is leaſt ſubject to thy cenſure, when it is moſt under our own.

(85)

The Elephant though of the greateſt bulk, and vaſteſt ſtrength, yet above any other creature

creature is plagued with flyes, and leaſt able to remedy that inconvenience, not having ſo much as an haire on his tayle wherewith to drive them away. Lord, with how many incommodities haſt thou allayed the great things of this world, ſo, that it is queſtionable (even to carnall reaſon) whether great matters with their many evills, are more eligible then leſſe with fewer troubles. Oh therefore, let me not be diſcontented with my meane eſtate, being a greater cannot be had without diſcontent.

(86)

L. Domitius having durnk poyſon with intention to rid himſelfe out of this world, for feare of being *Cæſars* Captive, afterwards would by all meanes have hindred the operation of it. Lord, in our exigences and ſtraits we are free to make large promiſes of what we will do for thee, and give unto thee, but when the ſtorme is over, and the preſent paſſion downe, we wiſh that the obligation had never been made, and deviſe ſhifts how the penalty may be avoided: But let us be aſhamed of this inconſtancy, and be eſtabliſhed in the firſt reſolution, not onely becauſe thou wilt not cancell the bond, but becauſe the debt is moſt juſt without it.

That

(87)

That famous *Cato* was fourty four times cal'd into Judgement, yet every time acquitted. Oh how happy is it if we have envious and malicious accuſers, yet to have impartiall and upright Judges? Lord, how often doth Sathan accuſe me before the Throne of thy juſtice? yet while thy Son is my Advocate with thee, I ſhall be acquitted; not becauſe I am not guilty, but becauſe he is Righteous.

(88)

Alexander the Great being preſented from the ſpoiles of *Darius*, with a moſt rich Cabiner, beſet with Gold and what elſe might make it more precious; and his friends each of them giving his thoughts, what uſe it ſhould be for; ſaid, that the Books of *Homer* ſhould be kept in it, as judging them fitteſt to be reſerved in ſo precious a receptacle. Lord, thou haſt given us thy Scriptures, better Books then thoſe of *Homer*, and my heart is my moſt precious Cabinet: Let other things be rejected as leſſe valuable, but let theſe be not onely laid up, but written in my heart, yea let them like *Aarons* Almond Rod bloſſome and beare fruit alſo.

Ageſilaus

(89)

Ageſilaus in his travels was wont to lodge in the holieſt places of the Temples of the Gods, that they themſelves might be witneſſes of his private doings. Lord, there is no place but hath thee for a ſpectator, and we have call'd thee Θεὸς from our apprehenſions of thy allſeeing preſence; let me therefore be aſhamed to do that when thou onely art conſcious, which I would not ſhould be laid open to the veiw of men and Angels.

(90)

Alexander the Great ſending to the *Athenians*, that they ſhould deliver up the *Thebans* which had fled to them, unleſſe they would have him War upon them: *Phocian* being deſired to ſpeak his opinion, ſaid, *That truly he lamented much the caſe of thoſe Thebans: but it were better for one City to mourne, then two.* Lord, thou requireſt of us the delivery up of the concernments of fleſh and bloud, if we would have thee our friend; though we are loath to part from them, yet it is better that the body lament the loſſe of thoſe deare conveniences, then that ſoule and body both lament eternally in Hell.

(91)

At the battell of *Creſcy* where *Edward* the black Prince led the *Van*, (being then but eighteen yeares of Age) the King his Father drawing up a ſtrong party to a riſing ground, there beheld the conflict, in a readineſſe to ſend reliefe where it ſhould be wanted: The young Prince being ſharply charged and in ſome danger, ſends to his Father for ſuccour, who delayes to ſend any; ſo that another meſſenger comes to crave it, to whom he anſwers, *Go tell my ſon, that I am not ſo unexperienced a Commander, as not to know when ſuccour is wanted, nor ſo careleſſe a Father as not then to ſend it*: but he intended the honour of the day ſhould be his ſons, and therefore let him with courage ſtand to it, and be aſſured that help ſhould then be had, when it might conduce moſt to his renowne. God draws forth his ſervants to fight in the ſpirituall warfare, where they are engaged not onely againſt the ſtrong holds of carnall reaſon, and the exalted imaginations of their own hearts, but alſo in the pitched field againſt Sathan, and his wicked inſtruments; but they (poor hearts) when the charge is ſharp are ready to deſpond, and cry with *Peter*, *Save Lord, we periſh*, but God is too knowing to overſee their exigences

exigences, and too much a father to neglect their ſuccour, but if help be delayed, it is that the victory may be more glorious, by the difficulty of overcoming.

(92)

'Tis ſaid of *Craſſus*, that though he were the moſt avaritious man then living, yet above all men he hated thoſe that were ſo. Strange it is, that though likeneſſe be the true cauſe of love, yet proud and covetous men admit no fellow: a manifeſt conviction of the diſorder of ſin, that agrees not with its ſelfe; whereas grace never is, but is loved where grace is.

(93)

A *Getulian* ſhepherd being aſſaulted by a Lion, and otherwiſe unprovided of reſiſtance, caſt his looſe coat upon the Lions head, whereby the beaſt not only loſt his fierceneſſe, but, as if his ſtrength had layen all in his eyes, was by the man eaſily taken and bound. When I have conſidered what the Lions of *England* have ſuffered from the *Romane* Biſhops, I have even admired how ſo great ſtrength and courage could be ſo amated: but I obſerved the vaile of ignorance was throwne over their eyes, which made them ſo tame and ſubmiſſive to that See: a policy ſo often proved of great advantage, that

to this day they are in doubt whether that, or *Divide & impera* be the ſurer Trump. Thus have we ſeen whole heards of ſtronger cattell ſubject to the diſcipline of a little Boy, becauſe they poor creatures know not their owne ſtrength; and it is eaſie to take him at all advantage, that to prevent his own calamities is without eyes.

(94)

A certaine perſon, at a game among the *Athenians* call'd *Caſting of the Dart*, ſlew accidentally with his Dart one of his companions: *Piricles* ſpent an whole day with ſome Sophiſters his familiars, in diſpute, *Whether the Dart, or he that threw the Dart, or he that inſtituted the ſport, were guilty of the mans death.* 'Tis a Proverbe, *The greateſt Clarks are not alwayes the wiſeſt men*; and certainly this is not the leaſt part of their folly, that they delight to canvaſſe frivolous queſtions, which engender ſtrife, rather then edifying; and are wittily vaine, more then profitably learned, either to others or themſelves: how many are there accurately ſeen in the difference between *eſſe* and *exiſtere*, that yet are to ſeek in that great queſtion, *what they ſhall do to be ſaved?*

Marcus

(95)

Marcus Livius Governour of *Tarentum*, for the *Romanes*, when *Hanniball* tooke it, kept the Caſtle till the City was recovered againe by *Fabius*; who then envying the honour done to *Fabius* for that exploit, ſaid in open Senate, that *It was not Fabius, but himſelfe that was the cauſe Tarentum was taken againe: Truth*, ſaith *Fabius*, *for if thou hadſt not loſt it, I had not won it.* When man was at firſt created, *Liberum arbitrium* was made Governour of that eſtate of innocency, but Freewill quickly loſt it, onely ſome inconſiderable remnants of naturall light reſerved: now, when glory is given to Chriſt for mans reſtoration, Freewill ſteps up, and boaſts its ſelfe the cauſe of mans recovery; but no otherwiſe certainly, then that man had not needed to be reſtored, if Freewill had not undone him firſt.

(96)

Ariſtotle being ſick, & his *Phyſitians* intending applications to him, ſaid, *That he deſired to be cured, not as a Farrier doth an Horſe, but as a man capable of an account of the way of the cure:* that apprehending the reaſon of thoſe receipts, he might the better comply with the diſtaſtfullneſs of thoſe potions which

ſhould be received. Well were it, if in thoſe cures which State Phyſitians have applyed in Religious cauſes, they would not have dealt altogether by Club Law, as if onely bruites had been their Patients; but have done us the favour, to let us ſee the reaſon of the cure, that what we could not take as toothſome we might yet as wholſome.

(97)

A certaine wealthy Matron having promiſed a young man to make him her Heire, dyed, leaving him inſcribed in her Teſtament; who providing a ſumptuous funerall for her interment, ſhe in the very time of the ſolemnity (being the ſeaventh day) revived, and lived divers yeares after, to the tedious prorogation of his hopes: whence aroſe that Proverb, *Mulieri ne credas, ne mortuæ quidem.* Lord, how often have I been perſwaded that this old man had been mortified, but yet, to the ſadding of my heart, I find it contrary to expectation revived. Lord, let not my hopes be diſappointed, though they be thus delayed, and if this body of death do not die ſuddenly, yet let it at laſt dye utterly.

(98)

Uraba in *Peru* is of ſo rich a ſoile, that the ſeed of Cucumbers and Melons ſowne, will beare

beare ripe fruits in twenty eight dayes after. How happy were it, if ſuch were the ſoile of my heart, wherein the immortall ſeed of the Word might produce its fruits with the like earlineſſe, fertility, and plenty. But alas, how hinderly do all good purpoſes appeare? how ſhort of expectation, of the time? how long ſhall I be with you, how long ſuffer you?

(99)

Thoſe Countries which are ſeated under the Line, have then their Winter when the Sun is neereſt them, being then continually vexed with raines and ſtormes. When the Sun of proſperity ſhines on men moſt, 'tis uſually Winter in their hearts, and the tempeſts of temptation rage moſt there then.

(100)

The women in *Brazill* after their travell ſoone apply themſelves to houſhold affaires, the husbands in their ſtead, keeping their beds, viſited, and comforted up with reſtorative broths. So fareth it with thoſe vagabond beggers who are well ſupplyed from doore to doore, till they have full cheeks, and toating Noſes: while the poore houſkeeper who is aſhamed to beg, lookes

thin, and faint; the ſweat of his browes being the bread of his family, yet without our proviſion, or pity.

(101)

The Emperor *Sigiſmunds* Army in his expedition againſt the *Turk*, were ſo elevated with confidence of their own number, that they ſaid, if Heaven ſhould fall, they ſhould be able to keep it off with their Halberts; who yet were moſt of them miſerably ſlaine by the *Turkes*: and 'tis obſerved that very few Armies have come off with victory, that entred battell fledge upon the wings of ſelfe-confidence. The *French* at *Poitiers* and *Agincourt*, ſold the priſoners before the day, but found to their coſt, the Beare-skine was not to be divided before 'twas taken. Thoſe that fight in that ſpirituall combate againſt ſin, Sathan, and his inſtruments, are then ſtrongeſt againſt their enemies, when they are weakeſt in themſelves. A faint hearted *Saunders* ſtands to his tackling in the fire, when a confident *Pendleton* quits the field before any encounter. In this warfare we are more then Conquerors, but through him that hath loved us.

William

(102)

William Gardiner who ſtruck the Hoſt out of the Cardinalls hand in *Portugall*; when he had his right hand cut off, took it up with his left, and kiſſed it: having his left cut off, ſtooped down and kiſſed that alſo: and being burnt afterwards by degrees, rather roaſted to death then burnt, ſhew'd ſuch magnanimity as was exceedingly admirable. *Thomas Benbridge* ſuffering for the Goſpell in Queene *Maries* daies, when the fire ſeiz'd on him, (not being able to indure the ſmart thereof) cryed, *I recant*, and ſo was taken out of the fire; but afterward repenting his fact, was the ſeaventh day after burned with much Chriſtian conſtancy, enduring the torment, which through the ill making of the fire was very great. God glorifies himſelfe, not onely in the courage, but in the infirmity of his ſervants. *Gardiners* reſolution gave not more evidence to the truth, then *Benbridg's* weakneſſe, queſtionably whether ſo much: for *Benbridg's* ſoft nature ſhew'd that it abhorred torment, and would faine have eſcaped the violence of fire; but the evidence of truth was ſo much upon his ſpirit, that ſeeing the deare things of the fleſh, and the concernments of the ſoule could not be joyned,

the

the fleſh was neceſſitated (though unwillingly) to the terribleneſſe of torment, rather then the ſoule ſhould deny the clearneſſe of that light which ſhined into it.

(103)

Galba lived in the Reigne of five Emperours in credit, and fortunate under all of them; but when Emperour himſelfe quickly ruined, and ſlaine, happier under others Government then his own. There is nothing to which the heart of man (even in infancy) ſhews more diſguſt, then ſubjection to anothers Government: That naturall juriſdiction that one man hath over another to adviſe and reprove, is not without much reluctancy ſubmitted to by any; even then, when the conſcience witneſſeth the debt of obedience to God, the heart ſecretly wiſheth the cancelling of that Bond, and that there were no ſuch ſuperiority in God. Yet what creature needeth ſo much Government as man? other creatures conforme to thoſe rules nature hath enjoyned: Man is (above all other) exorbitant, and never more happy then when moſt confin'd.

(104)

The Chariot Horſes of *Claudius Cæſar*, which he ſent to the *Circenſan* Games, at the

the firſt ſtarting threw their driver, yet performed their courſe, and won the Prize. Thoſe that are of meane parts, and much exerciſe; are able to do more when engaged, then they of greater abilities, and leſſe uſe.

(105)

The Earle of *Wiltſhire* ſent Embaſſador with ſome others by *Henry* the Eighth to the Pope, being admitted to have Audience, the Pope held out his Toe to him to kiſſe, which a Spaniell of the Earls ſeeing, catcht in his mouth, but the Earle (not liking to take his dogs leavings) left the kiſſe which he had firſt hanſelled. Sathan offereth filthy & ſtinking luſts under the pretence of pleaſure or honour to us, which vile and uncleane ſinners greedily catch at, and well were it, if we were too curious to taſt of that Cup, wherein thoſe ſwine have dabled.

(106)

The War betweene the Duke of *Burgundy* and the *Swiſſers*, began but for a load of Sheepskins, wherein the Duke (refuſing all offers of accord) loſt in three battells his honour, wealth, and life. Of how great advantage to us while we are in this world, is moderation; whereby, even eaſily, thoſe differences

differences are accommodated, and miſchiefes avoyded, which our frowardneſſe and obſtinacy widen unmeaſurably, and many times involve us in utter ruine, paſt recovery.

(107)

Doctor *Harvy* reporteth of a Wench living in the Countrey, which went to *London*, there in that Forreſt of people to conceale her ſhame, and lay down her great belly; of which being delivered in the Moneth of *September*, and a few dayes after recovering ſtrength went home, where in *December* following ſhe was brought to bed of another child, to the manifeſt evidence of her diſhoneſty. Lord, this is not the leaſt of my infelicities, that this heart doth *ſuperfœtare*: a ſuggeſtion of Satan is no ſooner brought forth, but eftſoones my heart is delivered of another; nay as *Pliny* reports of *Ponticke* Mice, even the young ones yet unborne, are with young. Therefore, Lord, as to theſe conceptions, give my heart: what wilt thou give it? even a barren womb, and dry breaſts.

(108)

A Citizen of *Megalopolis* being on his death-bed, and his friends lamenting by him, ſaid to them, *To dye is not grievous to me, hoping*

hoping in the other world to meet with ſuch good company, as Pythagoras, Homer, & Hecatœus. If there be ſuch an aſſociation of affections between thoſe where Learning onely hath knit the knot, as to make death it ſelfe to be deſired for company; let the Apoſtles *Cupio diſſolvi* be no more wondred at, when the company to be enjoyed, are God the Judge of all, and Jeſus the Mediator of the new Teſtament, and the Spirits of juſt men made Perfect, and the bond of Union even the ſame Spirit.

(109)

Henry the Eighth being an hunting, an expected raine fell, whereupon one of his Noblemen came to him, ſaying, *It raines hard my Leig, and hath ſpoiled your ſport*; to whom he ſaid, *And ſo let it raine.* When thoſe things befall us, which are above our power, by our patient ſufferance we bring them under our Command.

(110)

At the battell of *Montlhrey*, a Nobleman of the King of *France* his ſide, fled without ſtay to *Luzignan*, and an other of the Earle of *Charolois* ſide to *Queſnay le Court*, which are above three hundred miles aſunder: 'twere

'twere well if in all Wars the conteſt were who ſhould flee fartheſt. Certainly in the battell againſt ſin, he is ſureſt of the victory, that leaſt comes neere it.

(111)

Policletus being to make two Statues, contrived one of them according to the exact rules of his Art, the other according to the fancy of every one that came by; which when he had expoſed to publicke view, the firſt was applauded by all, the other laught at by thoſe that had themſelves given direction for its faſhion. What itching fingers hath every meane perſon to be medling with thoſe in publicke imployments; and they who cannot ken their A. B. C. will yet take upon them to cenſure their Teachers, and direct for the management of their function. Yea, Lord, we are ready to ſay, *Why is it thus?* and to think if we had the diſpoſing of worldly affairs, thoſe things ſhould never have been which have happened; but we would more compendiouſly effect thoſe ends which we think God propoſeth to himſelfe: But were it ſo, how would unruly paſſions and unbridled affections diſtort us, and lead us into factions and fooleries, to the vexation of others, and diſquieting of our ſelves, and perverting

thoſe

thoſe ends, which culminantly ſhould have been in our eyes ?

(112)

On an Iland on the North of *Scotland*, there is a Fowle which layeth but one egg, and that faſtened by the ſlime which accompanies its production at the ſmall end on ſome ſtone, which ſhe hatcheth by holding it in her foot; but if it be removed from the place where it was faſtned no Art can fix it there againe. Lord, thy Spirit ſuggeſteth an holy motion, and faſtneth on the ſtone of my heart, with that evidence of the holineſſe, juſtneſſe, and goodneſſe of it which accompanieth it; which if attended to by a carefull hand, may be brought forth to an happy perfection; but if it be let fall from my heart, by ſuffering that evidence to coole by negligence, or be diſturbed by worldlineſſe, 'tis almoſt impoſſible in the like manner to reſettle it.

(113)

There is an Hill upon the Coaſt of *America*, where ſuch plenty of Sea Fowle rooſt, that they cover it thick with their dung, ſo as no Plant grows there, which the husbandmen carry thence for the manuring of their grounds, which makes them beare with incredible

incredible fertility. Lord, to that end doth Satan beſpread my heart with the abominable filth of uncleane ſuggeſtions, that a good thought might have no abiding there: But let that wicked one be diſappointed of his end, that what he intended ſhould kill, may become uſefull to me, that thy grace may be actuated, and exerciſed by what he deſigned ſhould decay it; and the abhorrency of his peſt, may make me delight in, and be more laborious in thy ſervice.

(114)

Alexander the Tyrant of *Pheren* ſeeing a Tragedy acted, and being moved to teares by a lamentable paſſage in it, roſe up, and ſaid to one of his familiars, that *He was aſhamed to ſhew himſelfe commiſerating the fained ſufferings of others, and not to take pity of the miſeries by himſelfe brought upon his own Citizens.* Lord, thou haſt diſpoſed the heart of man to compaſſion; no heart ſo ſtony but admits of ſome degrees: diſtreſſed orphans and diſeaſed Lazers we cannot but relent to, though not releeve: our greateſt cruelty is to our ſelves, to that beſt part of our ſelves, our ſouls, which may ſo juſtly lament, and cry, theſe are the wounds which I received in the houſe of my friends.

Rought

(115)

Roughe having been at the Martyrdome of *Anſtoo*, returning home was met by a friend, and asked, *Where he had been?* who anſwered, *To learne the way*; which he went afterwards in a fiery Chariot. *'Tis better to go to the houſe of mourning, then the houſe of feaſting:* Sadneſſe contracting the ſoule, Mirth dilating it. But 'tis excellent to be preſent at the departure of the ſervants of God, many rare experiences are to be learned there: Thoſe ſo travelling in the very Thornieſt part of the way to heaven, give both choice direction and confirmation: The Devill then exerciſing them moſt, and with greateſt variety of temptations, and thoſe dying Swans never ſinging ſo ſweetly, as at their expiration.

(116)

Charles the Seaventh King of *France* having a jealouſie that thoſe about him (by the inſtigation of his ſon) did intend to poyſon him, abſtained from meat ſo long, that when he would have eaten he could not, his paſſages being ſhrunk up with too much abſtinence, and ſo dyed miſerably of famine. There is a time when Gods Spirit ſtrives with man, motions to good are frequent and vehement upon the ſoule, when with a certaine

violence we are drawne to good; the feare of God is before our faces, as with *Balaam*, that we dare not ruſh into ſin; but if theſe ſtrivings be ſtill reſiſted, theſe motions ſlighted, and this feare repel'd, the time will be, when God will ſay my Spirit ſhall not alwayes ſtrive.

(117)

In the conſpiracy of *Otho* againſt *Galba*; when *Otho* had invaded the Army; and was acknowledged by it, there was a ſtrong report that *Otho* was ſlaine; which very many of the Senators and Knights of *Rome* hearing, preſented themſelves to *Galba*, profeſſing their ſorrow, that the occaſion to ſhew how much they would have done for his ſecurity was taken away, of which yet (when the truth proved otherwiſe) not a man did once appeare in his defence. Lord, when thy juſtice ſeemes to be ſuſpended, and becauſe thou puniſheſt not ſpeedily, therefore thou wilt not at all; how daring and preſumptious is this heart? what promiſes of pleaſure and ſecurity in ſin doth it make? but when conſcience is awakened, and the expectations of thy vengeance received, it is not leſſe ready to deſpond, then it was before preſumptious and daring: Therefore Lord, though I deſire

to

to ſerve thee out of a principle of oneneſſe with thee, and affection to thee, yet no bonds are too many to reſtraine rebellious corruptions, and I had rather the Rod ſhould be ever held over me, then I ſhould grow wanton, through the want of it.

(118)

Mount *Taurus* hath his head continually covered with ſnow, though elevated far toward the Sun, when the much more low lying valleys are parcht with exceſſive fervor, becauſe the beams of the Sun paſſing upon thoſe Hills obliquely, affect them with little heat, whereas below the heat is doubled by reverberation. Thoſe that are (as I may call them) ſingle-guilt Auditors, that give the word an hearing, and but an hearing, are left with cold and ſnowy affections; but thoſe have their hearts (like the Diſciples journying to *Emaus*) burning within them, that reflect the word back againe by meditation.

(119)

Philip Duke of *Burgundy* was wont to ſay, *That the Citizens of Gaunt love their Princes Son well, but their Princes never.* Such is the fond heart of man, diſliking and weary of what is in preſent, & reaching after what is to

come, which when obtained we as much disguſt and loath, as we before fondly purſued.

(120)

Grinæus lying upon his death bed, ſaid, *That he was going to that place, where now Luther and Calvin agreed well together.* The differences of Judgment that are between good men, will be compoſed, or at leaſt qualified in this life, when perſecution cometh; but they will be extinguiſhed in the other world, when we ſhall ſee no more *in anigmate*, but face to face: but the animoſities that are betweene evill men, ariſing from corrupt hearts, and curſed luſts, ſhall be exaſperated in Hell, (where like the Army of *Midian*) every mans ſword ſhall be againſt his brother; the Devils ſhall torment men, and men one another, and there ſhall be conſent in nothing, but weeping and wailing and gnaſhing of teeth.

(121)

Lewis the Eleventh King of *France*, having been a great oppreſſor of his ſubjects by exceſſive Taxes, when he grew old reſolved to redreſſe that and other miſchiefs, whereby they had been oppreſſed; but was in a ſhort time after this purpoſe prevented by death.

death. There are twelve hours in the day, wherein men may work, but we are bad accomptants, and reckon for the moſt part, that but five, which is paſt Eleven, and therefore as to all good purpoſes begin too late; but happy is he that alwayes makes uſe of the preſent, for he is ſure not to be diſappoynted, nor miſreckoned.

(122)

Three Martyrs being bound to one ſtake, one of them finding his heart ſadded, and fainting through the apprehenſion of the danger, went from under the chaine and fell down and prayed, and therein finding that comfort he wanted, roſe up joyfully, and going to his fellows, together with them courageouſly ſuffered. Lord, we can ſaile no further in this troublous Sea, then the gales of thy Spirit drive us; if thoſe faile, we are preſently becalmed, even then when our courſe is moſt vigorous; 'tis thou that not onely winds up our ſoules, but art the ſpring that moves them, if that be down their motion to thee-ward ceaſeth, for 'tis thou that gives us to will and to do, of thy good pleaſure.

(123)

Ageſilaus hearing news of the overthrow of *Piſander*, at the very time of his joyning battell with the *Thebans*, cauſed the contrary tidings to be reported in his Camp, leaſt his Souldiers ſhould be diſcouraged; and came out himſelfe with a Garland of flowers on his head, and publickly ſacrificed to the Gods, giving them thanks for the goodnews. We have ſeen much ſuch politick Religion in our dayes, when there hath been praying, and faſting, and giving of thanks, not according to the truth of our concernments, but mens ambitious ends: But, Lord, though thou haſt been thus mocked, and Religion made a ſtalking Horſe to Policy, yet be thou found nevertheleſſe of thoſe that ſeek thee in truth, and thy ſervices not leſſe uſed, becauſe they have been thus abuſed.

(124)

Theramenes coming out of an houſe, was no ſooner abroad, but the houſe fell down, and cruſhed them that were in it; which good fortune the *Athenians* congratulating, he ſaid, *O Jupiter! what is it, for which thou haſt farther reſerved me?* And not long after engaging for the Common-wealth againſt the thirty Tyrants, was by them put to death.

Lord,

Lord, when thy goodneſſe ſuccoureth us in our dangers, and giveth us thoſe deliverances which thou denieſt to others, let us take care not ſo much to enjoy our ſelves in that ſafety thou haſt vouchſafed us, as to anſwer thoſe ends wherefore thou haſt preſerved us.

(125)

I read of the ſiſter of *Edward* the third, married to *David* King of *Scots*, that ſhe was called *Jane Make-peace*. How fortunate were it, if not every Kingdome, but every Family had one deſerving that name? For what animoſities are bandied between kindred and kindred, neighbour and neighbour, man and wife, which an indifferent skill piouſly affected might eaſily compoſe?

(126)

'Tis ſaid of the Army of *Vitellius*, that in their march from *Germany* againſt *Otho*, were vigorous and full of courage in induring the troubles and hardſhips of the War, and ready to execute the commands of their Captains; but in their march out of the City againſt *Veſpatian*, they were faint for War, but prompt to all ſedition. Lord, we are then ready to diſpute thy Commands, when we are unwilling to do them; and we are then

ready to charge thy wayes as full of difficulty, when we are full of ſloth: We thinke this will excuſe our neglect, to ſay, *That we do what we can*, when indeed we do but what we will, meaſuring our ability not by our ſtrength, but lazineſſe: yea, we quarrel with diſcipline, and find many faults with the rigour, or equity of it; 'tis not becauſe the rule is not ſtraight, but we are crooked, and it is irkſome to comply with it.

(127)

'Tis ſaid of *Galba*, that *He could not ſo well be accounted virtuous, as without vices.* 'Tis not ſeldome that civility is miſtaken for grace, and we pleaſe our ſelves that we are not as others are, then that we are what we ſhould be. *Peter* ſpeaking of thoſe that may apoſtatize, expreſſeth them, not by their actings of grace, but *Their eſcaping of the pollutions of the world*: The ſinfullneſſe of ſome ſins may be diſcovered, and through the light of conſcience there may be an abhorring againſt them, where yet there is no hearty cloſing with good, nor affectionate application to the wayes of Righteouſneſſe. Lord, let therefore the new creature be formed in me, whereby I may not onely *Be purged from dead workes, but purified to ſerve the living God.*

Thomas

(128)

Thomas Haukes going to the fire, was requeſted to give them a ſigne, whether the paine of burning were ſuch as might be with patience endured, which he promiſed to do by lifting his hands over his head; ſo being in the fire, and now to all mens apprehenſions paſt moving, the holy man remembred his promiſe, and lifting his armes aloft, clapped his burnt ſtumps together three times, and then ſunk down without any further appearance of life. That the torment of fire ſhould be tollerable to the body, is paſt imagination, unleſſe it had firſt loſt the ſence of feeling; but God that made the Buſh burne, but not burne up, and torments bodies in Hell with fire without conſumption, can make fire conſume the body, but not torment. Yea if men can make their conſciences (naturally tender) paſt feeling by cuſtome in ſin, is it much that God ſhould make the body paſt feeling that is dedicated to his ſervice, and ſo cauſe a bed of fire, to become a bed of doune? Lord, if ſuch an exigence by thy Providence befall me, let me not be ſolicitous what the ſuffering is, but for thy aſſiſtance to beare it.

In

(129)

In the conteſt between *Vitellius* and *Veſpatian* for the Empire of *Rome*, there were overtures made to *Vitellius* of agreement, to which he (enervated by ſloth and luxury) was willing to hearken, conſulting what place of preferment to Condition for; being contented himſelfe to forget he had been Emperour, if others would not have remembred it. It often falleth out, that they who have led the formoſt ranks in Religious deſignes, while godlineſſe hath been proſperous; when it hath met with ſmart oppoſition, have ſo far degenerated, as by a ſhamefull apoſtaſie to ſide with the adverſary, glad of any poor advantages that may be had thence, not aſhamed to forget they were profeſſors, but when they obſerve others remember their former profeſſion.

(130)

A Schoolemaſter walking with one of his Scholers by a neighbours Orchard, the Lad pluckt a Fig that hung over the Pale, which the Maſter ſeeing, rebuked him ſharply, and tooke it from him; but preſently eate it up himſelfe. Oh the very many who have greedily devoured thoſe things, which they counted a crime for others to look upon, and have declaimed

declaimed that as ſacriledge, wherewith they have filled their own Purſes, having weather-cock judgements, turned about with the wind of their own conveniences, and can tell you (as *Ployden* by the Hogs) *That the caſe is altered.*

(131)

Protogenes that famous Limner was ſeaven yeares in drawing the Picture of *Jaliſus*, which when *Apelles* ſaw, he ſaid, *That the grace of the work was much, but allayed by the length of the time.* I have heard ſuch Sermons as have been *Elephantis partus*, the workes of thoſe who have thought a Sermon cannot well be conceived under a yeare, or ſome moneths at leaſt: But I could never meet with any anſwe ing the expectations of ſo tedious a birth, but they have been outdone (as to the ends of a Sermon, which is to informe the judgment, and ſtir the affections) by thoſe, who have brought forth ſuch iſſues two or three times in a weeke at leaſt.

(132)

Pyrrus being admitted by the *Athenians* into their Caſtle, *Pyrra* at his departure adviſed them *Never more to admit any Prince upon the like account againe; for it was too great a temptation*

temptation for an ordinary fidelity to avoid. Time was when I gave my ſoule that liberty to diſcourſe with temptation, that it was not my ſtrength but thy mercy, Lord, brought me off; let not that ſucceſſe make me more adventurous, but the ſenſe of my danger, for the time to come more circumſpect and wary.

(133)

In the fields about the City *Narvi* in *Italy*, drought cauſeth dirt, and rainy weather makes it duſty. How ſtrangly contrary are the effects of the meanes of grace on the diſobedient? the bright rayes of divine truth giving occaſion to corrupt reaſon to reſiſt it more ſtrongly, and the gentle ſhowers of the word raiſe the duſt of vile affections and paſſions, (by a certaine *Antiperiſtaſis*, like Salt in a Pot of Snow, conducing to their farther obduration) that of their own nature would mollifie and ſoften.

(134)

Some travellers in *Ethiopia* finding ſome trees in a valley convenient for their repoſe, alighted there to eaſe themſelves and cattell; which while they were doing, one among them obſerving a black cloud behind him, adviſed them to a ſpeedy departure from that place;

place; which they had ſcarcely done, but ſo great a torrent of waters came downe there, where before was nothing but dry ground, driving all before it, ſo as had certainly been their ruine if they had not complyed with that advice. I obſerve by thoſe clouds of unruly paſſions ariſing in my heart upon the preſentation of ſome objects, that my ſoul will be mightily endangered, if thoſe occaſions of ſin be not avoided: Oh that my retreat may be therefore as ſpeedy, as my danger is certaine.

(135)

A motion being made in the Senate for the reſtoring of ſome *Achaians* to their countrey, who had been long baniſhed thence; which being much argued too and fro in the Senate, *Cato* ſtands up, and tells them, *It ſeemes they were not buſie, that could attend ſo long diſpute, whether Rome or Greece ſhould bury thoſe decrepit Achaians.* If we compare our ambitious thoughts, and emulous animoſities, with our haſtning to our graves, we ſhall find our funeralls deſerve our care, more then our deſigns; for while we contrive how to ſupplant one another, death playes the *Jacob* with us, and ſupplants us all.

The

(136)

The Embaſſadors of the late *King* of *Sweden*, having been over with us, our Gallants had soone taken up their faſhion of wearing Muffs: a mode unagreeing with our temperate Climate, ſo as the weaker Sex, imbrace it more for oſtentation, then need; and unbecoming the maſculine Sex, who ſhould be men of action, and ready prim'd to execution; which made me wonder that we being ſo extreamly ſelf-lovers, and ſelfe-conceited, ſhould ſo far value others inventions, as ſo unbecomingly to be their Apes, and that the faſhions of every Countrey ſhould have ſo many followers, thoſe onely of the Kingdome of Heaven excepted.

(137)

There is a fountaine in *Dodone* which extinguiſheth lighted firebrands put into it, but lighteth thoſe that are extinct. Lord, if I come to thy word fraught with carnall wiſdome, I go blinder away then I came: Therefore let my mind be darke as to the conſultations of fleſh and bloud, without fire as to worldly deſires, that it may be enlightned by thy counſells, and enkindled with an holy zeal to thy ſervice.

They

(138)

They ſay that a great part of the Land of *Ægypt* was Sea, but by the earth which *Nilus* brings down with it, and ſends abroad in its overflowings, is now become firme land, and exceeding fruitfull. Lord, this heart of mine was all Sea, eſtuating with raging paſſions, and productive of innumerable monſtrous deſires; but by thy grace it is now in ſome part good ſoile: Oh let this Sea diminiſh daily, and this good ground grow every day more and more fruitfull.

(139)

Our Countriman ſaith, *That he obſerved in his travells in Italy, that where our Lord Chriſt hath one votary, the Virgin Mary hath twenty, much more frequent Altars, and enriched Temples, and ſervices more abundantly repeated.* So taking is ſuperſtition, that whereas true Religion being of divine appointment hath but rare, and calmly affected applycants, humane inventions hath *Tritum atrium*, many and zealous devotoes. *Bring thy Son* (ſay the *Abiezrites* to *Joaſh*) *that he may dye, becauſe he hath throwne downe the Alter of Baal.* We heard no ſuch thing beſore ſpoken of, when Gods Alters were laid deſolate.

There

(140)

There is a tree called *Pacovere* in *Brazil*, which beareth fruit at a certaine time very plentifully, but never ſave that once. How many ſuch are there, who at ſome fit have appeared gallantly upon a Religious account, but have been never after heard of as engaged in any godly deſigne; that like *Huſhai* have ſtept in to play their part, but are never mentioned more. But Lord, let my ſoule be like the Orange tree full of ſucceſſive fruit, and let not the tree fall, but ſo as that it may beat downe ſome of the Devills buildings with it.

(141)

There is a people in the South of *Africa*, which though they have twenty wives a piece, or more, yet bury their children aſſoone as borne, not being willing to be combred with their education. Our teeming hearts are *Inſtar viginti*, incredibly fruitfull of corrupt thoughts; but though they will conceive and bring forth, 'tis our prudence to ſtifle them in the birth, for they cannot be brought up without, not our trouble onely, but our ruine.

Tigers

(142)

The *Tiger* (they ſay) when hungrey is a very valiant creature, not dreading any enemy; but when full, will flee from a dog. Many have there been very daring and undaunted in the ingaging in, and patrocination of good workes, when their eſtates were mean; but when they have been warme with wealth, and well furred with large revenues, any feeble oppoſition hath quelled their courages.

(143)

In the time of *Dioniſius* that *Sicilian* Tyrant, the Sea was freſh for an whole day in the Bay of *Siracuſa*. Lord, my heart hath a naturall ſaltneſſe, not one drop is to be fetched thence, but hath an originall unſavourineſſe: But Oh, thou that art able, wouldeſt cure that otherwiſe incurable diſeaſe; ſpeake the word, and thy ſervant ſhall be made whole; ſmite thou the Rock of my heart, with the Rod of thy word, that thence may flow the living ſpring of divine charity.

(144)

Iſocrates is ſaid to ſell one Oration of his for twenty Talents. Surely Learning is not ſo much degenerated as the price is fallen; but if the inticing words which mans wiſdome

teacheth be at ſo deare a rate, how precious ſhould thoſe volumes be, of which Lord thy holy Spirit is the inditer?

(145)

A certaine *Samian* named *Elpis*, on the *African* ſhore met a Lion; from whom flying, and recovering the next tree, the beaſt draws neere, making ſhews that he had a bone in his throat, with many ſupplicant poſtures requires his help; who at length perſwaded to deſcend, and performing the office deſired, had thanks returned him by the Lion, with a conſtant tribute of the beaſts he caught, during all the time of his abode in that coaſt. 'Tis not rare to find high flowne perſons, like this Lion ſubmiſſive to, and ſupplicating the help of thoſe of meaner conſideration in their neceſſities; but it is rare to find ſuch imitating this Lion in their gratitude.

(146)

There is a beaſt called *Catoblepas*, whoſe eyes whoſoever ſees dyes immediately; but yet (according to its name) having an heavy head, looks alwayes downward, and ſo being ſeldome ſeen is leſſe pernicious. How virulent and ragefull are thoſe inſtruments of Satan, and whither would not their malice extend

extend its ſelfe, but that the divine Providence hath ſo ordered it, that thoſe curſt Cowes, ſhould have ſhort hornes?

(147)

The Sea-Tortoiſes being delighted with the morning Sun, ſo long pleaſe themſelves in that injoyment, that their ſhell being dried with the heat of the Sun, they cannot merg themſelves when they would, but floating above the water, become an eaſie prey to them that deſigne the catching them. The ſoul that too long, and unretiringly beſtows its ſelfe on the pleaſures of this world, will find its ſelfe in no capacity to engage in ſpirituall affaires, but at hand to be taken captive by the Devill at his will, and in a promptneſſe to be debauched by every temptation.

(148)

'Tis obſerved, the *Storks* which in great numbers come in Summer, and depart in Winter, are never perceived when they come, though that they are come be apparent. The infuſions of grace in thoſe piouſly educated, though the time when may many times not be diſcovered, yet the being of it (if it be) will be manifeſt, and by the effects of it evident.

(149)

Hiſtories tell us, and my ſelfe have known, that where Wood hath been grub'd, Fountains have ſprung up, where before there were none. If we would but pluck up thoſe inordinate deſires, which waſte our eſtates in vaine ſuperfluities, what abundance would there be of profitable conveniences to ſupply others?

(150)

Ageſilaus being deſired by one, to heare a man that exactly counterfeited the Nightingale, anſwered, *It would not need, for he had often heard the Nightingale her ſelfe.* When we are called upon to heare the determinations of Counſels and Fathers, and to obſerve the practice of Antiquitie (which it were well if we did exactly imitate the truth) it might be replyed, *It were not amiſſe, but that we have God himſelfe ſpeaking to us in the Scriptures, which is better.*

(151)

The Embaſſadors of the *French* King charging the Earle of *Charalois* in bitter termes, with a confederacy with the Duke of *Britaine*; the Earle many times intreating his Father *Philip* that he would give him leave to ſpeak for himſelfe, the old Duke

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in the end ſaid, *I have already anſwered for thee, as me-thinketh a Father ſhould anſwer for his Son; but if thou haſt a mind to ſpeak thy ſelfe, bethink thy ſelfe to day, and ſpeak to morrow, and ſpare not.* The words which we are to ſpeake to captious greatneſſe, need much premeditation, that they may admit of no exception; But Lord, there is not a word in our mouthes, which is not written in thy Book, for which we muſt not give an account to thy juſtice: But Oh that therefore I were ſo wary as to ſet a watch before the door of my mouth, that I offend not with my tongue.

(152)

Two brothers travelling upon the road, fell in diſcourſe of a woman known to them both, which one of them praiſed as very handſome, the other thought her faire, but not ſo faire; which difference in Judgment (though nothing pertinent to either) yet grew to that paſſe, as that they fell together by the ears, and had ſlaine one the other, if not accidentally parted. How many different opinions are there among us (Brethren of the ſame Religion as to fundamentalls) ſo far from being neceſſary to Salvation, that it is queſtionable whether they be any thing pertinent, which yet we are ſo hot about,

that nothing but bloud will part us, when the things for which we have quarelled, would pose a good invention to tell you, what tendency they have to the edifying of the Body of Christ.

(153)

The *Leigeors* having broken the peace made with the Duke of *Burgundy*, for performance of which, they had given 300 Hostages; it was debated in the Dukes Counsell what should be done with the Hostages: The Lord of *Contay* advised to kill them all; a person of great wisdome and moderation, and never before observed to speak so cruelly. How uncharitable is it to censure any man, for one Act committed? when a sudden passion or acrimonious humor, may bias the mind quite beyond its accustomed tenor.

(154)

Of those Hostages which they of *Leige* had given to the Duke of *Burgundy*, for the performance of their Covenants with him, upon their breach of which he sent home unharmed; the greatest number proved unthankfull, and tooke Arms against the Duke: but five or six of them were so mindfull of the benefit they had received, that by their meanes

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he entered *Leige*, an enterprize ſo eminent, that a ſervant of the Duke ſaid, *He durſt hardly have craved of Gods hands ſo great ſucceſſe.* Excellent is it to do good, and to communicate; for though the ſubjects of our benefaction may many (as in a Lottery) prove blankes, yet we may many times meet ſuch a prize, as may make ample amends.

(155)

The City of *Venice* begetteth wonder in the beholders, in this chiefly, to ſee ſo many ſtately and magnificent ſtructures, lifting up their towring heads, as if, like the Poets *Venus*, they had been begotten of the Seas ſoame, and in that place ejected; or elſe ſeated there by as great a miracle, as that Faith ſhould worke, which ſhould ſay to that mountaine, be thou removed, and ſet in the midſt of the Sea. The excellent and glorious vertues of the ſervants of God deſerve our view and imitation; but this makes them works of wonder, that they have their ſeat in ſuch hearts, as are not unlikely onely, but having in ſome reſpect an impoſſibility to ſuch productions.

(156)

Erichthonius being lame in his feet, firſt invented the Chariot to hide that imper-

ſection; and *Pericles* being long headed, was therefore alwayes repreſented with an Helmet; and our Queen *Anne* covered the Wen in her neck with a Ruff, which ſhe firſt brought in faſhion. How do we wiſh that the deformities of our bodies never were, or might ever be hid; a crooked leg, or gibbous ſhoulder, how it troubles us; which yet if concealed, can never be rectified: but happy we if we were as ſenſible of the deformities of our ſouls, for the remedying of which crookedneſſes, the holy Spirit hath given us ſuch ſtrait rules to comply with.

(157)

Ravillak that murthered *Henry* the fourth of *France*, though in his execution he ſuffered moſt exquiſite torments, yet was obſerved never ſo much as once to name the name of God, or any other way make ſhew of repentance. Who would put off repentance to a dying bed, in confidence to have it then at our call? when ſickneſſe with the very preſentations of death its ſelfe, leaves that heart unmollified, which cuſtome in ſin hath hardened.

(158)

Alcibiades went to one of his friends houſes, that had a great feaſt, and bad one of his

his ſervants take away halfe the Plate that ſtood on the Cupboard, wherewith the gueſts incenſed, ſaid, *It was a bold and injurious part; nay*, ſaith the Maſter, *very favourable hath he dealt with us, that he hath left us any, when he might have taken all.* Lord, when thou cutteſt off our ſuperfluities, we are ready to repine that thou dealeſt hardly with us; but what cauſe have we rather to acknowledge thy clemency and goodneſſe, that mayeſt take all, and yet leaveſt us any thing, that can claime naught.

(159)

Fabius Maximus rode on horſeback to his Son being Conſull, then diſpatching affairs of State in the Market place; which the Son ſeeing, ſent an officer to command his Father to alight, and come on foote, if he had any thing to ſay to the Conſull: While all wonder at the unhandſomneſſe of this Command, the Father alights, and haſting to his Son, imbracing him applauds his magnanimity, that he had preferred the honour and intereſt of the Common-wealth, before that of a Father. Lord, thine is the Soveraigne intereſt of the world, and happy we, if the ſenſe of that lye ſo much upon our hearts, as that what-

whatſoever is deare, and precious to us elſe, be made to vail Bonnet to thy concernments.

(160)

A *Lacedemonian* having loſt his Son, and being reproved as indulging his ſorrow, in that he wept for him, anſwered, *I am not ſo much to be reprehended, Natura enim me flebilem fecit.* Lord, if we much lament the loſſe of our deare relations, let it not be the effect of our impatience, but the iſſue of our affection.

(161)

Dioniſius being expelled *Sicilia*, and baniſhed to *Corinth*, was asked, *What good the doctrine of Plato had done him*; who replyed, *To beare this adverſity patiently.* Lord, if the times any when ſhould preve ſo diſaſterous, as to prevent the more favourable effects of thy truth, as inſtead of that love and veneration it ſhould beget, to render the profeſſors of it the ſubjects of perſecution, yet let us never be diſappointed of this fruit, that we know how in patience to poſſeſſe our ſouls.

(162)

Alexander being at *Troy*, one offers to ſhew him *Paris* his Harpe; *I marry* (ſaid he) *I ſhould like it well, if thou couldeſt ſhew me that*

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of Achillis. When the Papiſts ſhew their ſtore of relicks to their credulous votaries, me-thinks 'tis a ſad ſtory, they ſhould conceale the Key of Heaven ſo, as they neither enter in themſelves, nor ſuffer thoſe that would.

(163)

When the Duke *De Birois* was beheaded, he demeaned himſelfe more like a Lion in a toile, then a Lambe on the block, and was by the executioner rather trapan'd to death, then fairly ſubmitting to that preſent neceſſity; So that while we admire the courage of his life, we abhor his unchriſtianlike death: Whereas our Earle of *Eſſex*, though rather beyond him in high magnanimity, yet manifeſted abundance of Chriſtian meekneſſe on the Scaffold. Certainly 'tis an unſound maxime of our Duelliſts, *that a man cannot be valiant and religious*; or, that *Joſephs* anſwer to his miſtriſs, *How ſhall I do this, and ſin againſt God?* would not do well in a challenge. But ſurely Lord, we are then moſt couragious, when we are leaſt bold to ſin, and moſt obedient to thy word and Providence.

Alcibiades

(164)

Alcibiades being accuſed by the *Athenians*, and hiding himſelf, when found, was asked, *if he miſtruſted the juſtice of his Countrey*, no faith he, *not in another matter; but my life being concerned, I will not truſt my owne mother, leaſt ſhe ſhould miſtake, and put in a black bean inſtead of a white.* In the concernments of this life, we are deſirous to be moſt ſecured, and will not leave important affairs upon any uncertainty: but the Salvation of our ſouls, which it might be thought we would not truſt our deareſt relations with, we ſuffer to rely onely on the *Colliers* faith, and are willing ſhould depend upon the moſt improbable perſwaſions that can be imagined.

(165)

Agrippina being accuſed by *Syllana* for imagining treaſon againſt her Son *Nero*, made this her defence, *That Syllana being barren, might think it as eaſie to be rid of Sons, as adulterers*; but had ſhe known the power of maternall affection, there would have been no probability to accuſe of that for which nature it ſelfe had provided a defence. Lord, if others who never taſted how good the Lord is, ſin againſt thee, though the crime be manifeſt, yet it is leſſe unnaturall; but if thy Sons

Sons be accuſed, if that relation prove not their innocency, 'twill aggravate their guilt.

(166)

Charles Duke of *Burgundy* being diſcomfited at the battell of *Nancy*, paſſing over a River, was overthrowne by his Horſe, and in that eſtate was aſſaulted by a Gentleman, of whom he craved quarter; but the Gentleman being deaf, ſlew him incontinently: Yet afterwards, when he knew whom he had ſlain, he died within few dayes of meer melancholy. When God intendeth to bring judgements on us, he not onely findes executioners to effect his purpoſes, but ſends ſuch as are as deaf to our intreaties, as we have been to his counſels.

(167)

Saboius Flavius being one of the conſpirators againſt *Nero*, and askt by him, *why he regarded the military Sacrament ſo little, as to conſpire his death?* anſwered him; *That he was faithfull to him while he deſerv'd to be loved, but he could not but hate him ſince he was his Mothers, Brothers, and Wives murtherer, a Waggoner, Stage-Player, and Incendiary of the City:* then which ſpeech (ſaith the Hiſtorian) nothing happened to

Nero

Nero more vexatious; for though he were prompt to do wickedly, yet impatient to bear the wickedneſs he did. It is not the leaſt part of our conviction, and vanity, that we are not aſhamed to be what we are aſhamed to be thought; when to be evill is a reall defection, to be thought ſo, but imaginary, and rather to them that think ſo then to us, being an evill conception exiſting in their mindes, not otherwiſe applicable to us then as we are guilty.

(168)

The Courtiers of *Galba*, though under a ſevere Prince, were yet as injurious to the Common-wealth as thoſe of *Nero*; becauſe *Galba* being old, and their time not likely to laſt long, they made uſe of it while it endured; like the Dragon which laid about him, becauſe he knew he had but a ſhort time. How much doth the conſideration of the ſhortneſs of time, conduce to the expedition of humane affaires? what odds between our haſt in a Winters, and in a Summers day? Yet alas, how little doth the brevity of our lives, enforce our indeavours to be ſpiritually rich; we loyter away our precious opportunities in doing nothing, or that which is worſe then nothing.

'Tis

(169)

'Tis ſaid of *Charls* the Ninth, King of *France*, that accuſtoming himſelf to rip open the bellies, and pluck out the bowels of thoſe Beaſts he took in hunting, grew very cruel, being not onely the Authour of that unparalled *Pariſian* Maſſacre, but alſo many times furious to thoſe neere about him, and beloved by him, often to their very great danger. 'Tis ſafe not to have to do with the very introductions to iniquity: a wiſe man would not come neer that precipice, the very beholding of which will make a man giddy: 'tis common prudence to avoid that place, where we judge the Air infectious. Our hearts are ſo fruitfull of curſed luſts, that they generate not by coition onely, but by imagination: Happy he therefore that is taught to fly the very appearance of evill, and to hate, not the leprous body onely, but the very Garment ſpotted with the fleſh.

(170)

When *William* the Conquerour had taken ſure footing in *England*, having ſeiz'd the greateſt part of it, and intending an expedition into *Kent*, to take that in alſo, the *Kentiſhmen*

tiſhmen under the conduct of their Biſhop well appointed met him not far from *Smauſcombe*, having every one a green bough in his hand, and behinde them a vaſt tract of Woodland. The men with boughs thus appearing like a Wood, and the Wood behinde being thought by the Conqueror to be men with boughs, he was unwilling to hazard his preſent Conqueſts, by engaging with ſo conſiderable a force as he judg'd them to be; and therefore choſe rather to condiſcend to thoſe Conditions, which they preſented to him: the ground of that ſaying, *Kent was never conquered*; and the cauſe that that County hath thoſe immunities the other have not. When times turn, and perſecutions threaten the godly, they poor hearts, think that there is a vaſt Army of oppoſition againſt them, and that their deliverance is far off; like thoſe *Jewes* who ſaid the time of this captivity is long; therefore are ready to capitulate with the enemy, and comply with thoſe things which are neither ſafe, nor honourable: when alas the Lyon is not ſo fierce as he is painted, nor oppoſition ſo ſtrange, but the breath of the Lord can blaſt it; nor perſecution ſo tedious, but yet a little while, and he that ſhall come, will come, and will not tarry.

Margaret

(171)

Margaret Meering being excommunicated by *Rought*, out of that Congregation of *Proteſtants* whereof he was Paſtor, wherein ſhe ſeemed to have hard dealing; yet when *Rought* was impriſoned for the truth, ſhe above all others affectionatly miniſtred to him, and ſuffered Martyrdome for the truth with him. 'Tis an huge argument of a gracious heart, to ſubmit to reproof; many that have been active for Chriſt, have yet fallen off upon ſuch an account. *Abner* that more than once, and more than any, ventured his life for the houſe of *Saul*, yet deſerted it, being checkt by *Iſhboſheth* concerning *Riſpah*.

(172)

Vitellius in his paſſage to *Rome*, after the victory obtained by *Cæcinna* and *Valens* againſt the *Othonians*, would needs ſee the place where the battel was fought, which if but newly ſtricken, yet would have rendred an horrid Spectacle, ſo many mangled bodyes, and divided joynts, and carkaſſes of men and horſes, which careleſs death had there promiſcuouſly ſcattered, giving a ſad repreſentation; but it being the fourtieth day after, the corrupted gore, and putrefaction of

ſo many unburied bodyes made the ſight beyond imagination horrible, which yet *Vitellius* with delight beheld, rejoycing in the ſlaughter of ſo many Citizens, without the leaſt diſcountenance, or ſhew of miſeration. To how great hardneſs of heart, and height of inhumanity doth cuſtome in ſin bring the ſoul! what would be trembled at by thoſe that are but beginners in iniquity, is accounted ſport by thoſe fleſht in ungodlineſs; *Let the young men ariſe, and play before us*, ſaid *Joab*: Rare ſport where the play-mates run their ſwords in each others ſide, and fell down dead together.

(173)

A certain perſon of our Countrey, having a ſuit with another a long time for a ſmall plot of ground not worth 40 pounds, left by Will 500 pounds *per annum* for the maintenance of the ſuit after his death. Oh the imperfection of our Laws, or corruption of our Lawyers, that any ſuit can admit of ſo tedious and coſtly a deciſion; but alas, did he look for peace in Heaven, that would have a Civil war thus ſurvive him?

(174)

Alcibiades having done huge exploits, for which

which the *Athenians* call'd him from banishment and made him their General, sending him out with a Fleet of an 100 sail; they were so high-flown in their expectations from him, that they looked to hear soon after his departure of the subduing of no small Countryes by him, beyond all possibility of accomplishing, which he not effecting, but yet as much as in reason could be expected, they change their former conceit of his sufficiency, into suspicion of his fidelity, and without more evidence condemned him. Lord, we are high in our expectations of great things from thee, and are ready to murmur, as if too straitly dealt with by thee, not because thou giveſt us not what we have cause to expect, but because we expect that which there is no cause thou shouldst give us.

(175)

Harvey affirms the heart (though the fountain of life) yet to be without feeling; which he proves by a Gentleman he had seen, who by an Imposthume had an hole in his side, through which not only the *Systole* and *Diastole* of the heart might be discerned, but the heart it self touched with the finger, which yet the Gentleman affirmed *that he felt not.*

Tis an argument that such a soul is of eminent and publique conducement, usefull to derive good to others, that is less sensible of private injuries; when those peevish spirits that are intent upon their particular affronts, are taken up with their own to the neglecting of what they might benefit the publick by.

(176)

In the reign of *Nero*, there were very many undone, not by their enemies only, but by their friends, who too solicitously intending their safety, that very means rendred them suspected, and became their ruine. If Satan cannot destroy us as an enemy, he indeavours it as a friend; if he cannot fasten his temptations upon us under the notion of sin, and the ugly hue of a direct opposition against God, he alters his method, and *transformeth himself into an Angel of Light*: if he cannot perswade to a neglect of Gods service, then to a superstitious worship of him; he is like an enemy when he fawns and frowns, and is ever not to be suspected only, but resisted alwayes; for he is *ever the father of lyes*.

King

(177)

King *Edward* the ſecond being taken by the Queens forces, was committed to ſome perſons to convey him to a place of ſafety, who going about to ſhave him that he might not be known, took cold water out of a ditch to waſh him with, ſaying, *That ſhould ſerve his turn now*; to whom he anſwered, *That he would have warm water whether they would or no, even his own tears.* Though the cruelty of enemies, and calamity of perſecuting times, may deny us the many conveniences, and deprive us of the advantages of this life, yet do what they can, they cannot deprive us of Gods favour, if we deprive not our ſelves of it by a ſimple complyance.

(178)

'Tis ſaid of the Lyon, that being provoked, he beats himſelf with his own tail, to raiſe his anger, and incenſe himſelf, that his ſpirits being ſtirred, he might lay out himſelf more forcibly. Thoſe that are of melancholy and froward ſpirits, when diſaſters befall them, either by their too much poring on their preſent ſufferings, or misboding worſe, make thoſe burdens heavier, and (like wind in rainy weather) ſet them cloſe, and tye knots

upon their Whip cord, and pin their Rods to make them yerk the more ſeverely.

(179)

Richard the firſt, being reproved by a Fryar, and told, *That he had three Daughters, which if he did not diſpoſe of, would undoe him, Pride, Covetouſneſſe and Leachery*; he anſwered, *If that were the buſineſſe, he would beſtow them preſently; Pride to the Knights & Templars, Covetouſneſſe to the Ciſtercian Monks, and Leachery to the Fryars.* When good advice is given us, we enervate the ſtrength thereof, or pervert the uſe by quarrelling with, or recriminating the perſon that gives it; whereas if good counſel come from a *Balaams* Aſſe, or the Devil himſelf reprove ſin, if the Conſcience plead guilty, reformation is a due debt.

(180)

Demoſthenes coming to *Corinth*, with deſign to enjoy the famous Courtizan *Lais*, ſhe askt him ſo great a ſum, that he returned, ſaying, *He would not buy repentance at ſo dear a rate.* Sinfull pleaſure is never to be purchaſed at eaſie tearms, ſin being ſo full of iniquity, that it never demands an equall compenſation, no leſs then a precious immortall

tall ſoul will ſerve the turn in lieu of thoſe pleaſures which periſh in the uſing, and are no ſooner found then loſt.

(181)

Edward the firſt, before the death of his father, with other Confederates undertaking a voyage to the *Holy Land*, by the way they invaded *Tunis*, where having taken a very great ſpoyl, the reſt purpoſed with their booty to return home, which deſign the Prince withſtanding, but in vain, ſaid, *That as he had vowed a journey for the recovery of the Holy Land, ſo thither he would go, though none but Fowen his Horſe-keeper accompanied him.* It is good to have the heart in ſuch tune, as to joyn in concord with others in a religious deſigne, to be glad when it is ſaid to us, *Let us go up to the houſe of the Lord*; but it is better to lead in ſuch company, to be Captains of the Lords Hoſt; but then we ſhew what ſpirit we are of, when like *Elijah*, we are very jealous for the Lord in ſuch general defections, that we ſeem only left, that we can tread the wine-preſſe alone, though of the people there be none with us; can ſay as *Joſhua*, *I and my houſe will ſerve the Lord, though all Iſrael beſide deſert his intereſt.*

(182)

Lewis then Duke of *Orleance*, rebelling againſt *Charls* the eighth, King of *France*, and joyning in confederacy with the Duke of *Britain*, was taken priſoner in battel by the Earl of *Trimovil*, being afterward King of *France*, and moved by ſome about him to be revenged of the Earl, ſaid, *That the Earl had done nothing but his duty*, and wiſht, *That he might never find a worſe Subject in time of need, then the Earl in that action had approved himſelfe.* Such preaching as doth ſearch the heart, awaken conſcience, and hedg about the ſoul with Thorns that it cannot find its paths, and takes it captive in the Lords bonds, is under the cenſure of men as unreaſonably auſtere and rigorous; but when their eyes are opened to diſcern the true intereſts of their ſouls, they then find that that's the preaching fit for the recovery of ſouls, and that they had never been cured, if they had not been cauterized.

(183)

Richard the firſt, being in his Palace at *Weſtminſter*, had news brought him, *That the French King beſieged one of his Towns beyond the Seas*; whereupon he vowed, *That he would not turn his back till he had raiſed the ſiege*;

ſiege; and] immediately cauſed the walls to be digged down before him, and without farther delay, haſted over, and relieved the place. How many good purpoſes are loſt for want of preſent execution; while we pretend to conſult for the fitteſt opportunity, we looſe the preſent opportunity; and while we are determining what time to repent in, we leave our ſelves no time wherein to repent.

(134)

A certain Prieſt in *France* being converted to the truth, and impriſoned for it, being brought to examination recanted, upon which recantation being delivered out of priſon, was in the very paſſage out ſlain by two Gentlemen that bare an old grudge to him. Lord, they that will not loſe their lives upon that excellent account of thy glory, how juſt is it that it ſhould be loſt to them upon the unprofitable account of humane frailty or others malice? what rare husbandry is it then to loſe the life for thy ſake, when that Roſe is offered up a ſweet ſavour to thee, and ſhall be richly rewarded by thee, which otherwiſe would have faded of it ſelf, or have been clipt off with the reſt of the Buſh.

One

(185)

One claiming Justice of *Aristides* for injuries that another had done him, told him, *That the same person had spoken very unhandsome and vile words of Aristides himself*; to whom he said, *Friend, if he have wronged thee ought, prethee make it appear, for upon the account of righting thee am I at this time here, not to vindicate my own wrongs.* When will it be that judgement shall not be perverted, that the equity of the cause, and not the affection of the party accused, shall be considered? for how often hath it been sufficient to put and keep those sheep in the Pound, not because they have trespassed, but have not our mark upon them; and have dispatcht those Doves, not because they have not been innocent, but not of our colour.

(186)

A Bishop being charged with an hainous offence, and condemned to dye for it, had grace given in to him before his execution, so that with floods of tears he lamented his sins, & with an heart abundantly poured out he besought the Lord for pardon, saying, *That he had said prayers before, but never prayed till now.* What odds is there between the tongue when it

it is the tuned inſtrument of others invention, and when it is the tunable inſtrument of the hearts affection; when the breath that moves it is not out of the bellows of a formal devotion, but the breathings of the ſoul to God and pantings after him? how differently is the Lord affected? the languid oſcitancy, and diſtracted perfunctorineſs of prayer not dictated from the heart, like an arrow ſhot from a broken bow, falling ſhort of the Throne of Grace, but it is the inditings of that ſpirit of prayer and ſupplication, that layes hands upon the Divine Majeſty, and will not let him go untill it hath a bleſſing.

(187)

Philip King of *Spain* being minded by one of his Courtiers, *That that was the day of his father the Emperours reſignation*, anſwered, *and of his repentance too*; intimating that that reſignation was no ſooner done, then wiſht undone. With what unreſolvedneſſe do we reſolve to deſert the world, our hearts having ſecret practice with it, even then when our underſtandings are convinced of the vanity of it, and we profeſſe moſt againſt it? our repentance though as to the matter of it, not to

be

be repented of, yet to be repented of as to the manner.

(188)

Pliny reports of a Maid in his time, *On her marriage day changed into a man*; and others tell of the ſame metamorphoſis ſo reall, that ſome afterward have had wife and children. Thoſe that are eſpouſed to Chriſt in the bond of the New Covenant, are truly changed from the effeminacies of luſt, and of a vain converſation, and become maſculine, enobled to generous and heroick deſigns, preſt *to quit themſelves like men.*

(189)

Archimedes being intent upon a Mathematicall demonſtration, at the time when *Syracuſa* was taken, a Souldier breakes into his ſtudy upon him, with his ſword directed at him, to whom he turn'd about and ſaid, *Prethee friend let me alone till I have finiſht my Demonſtration*; with which the rude fellow incenſed, run him through, without more ado. With what content have thoſe refined ſouls beſtowed themſelves in the ſearch of humane Science, when with high ſatisfaction to themſelves they have hunted forth out of the rude maſſe ſome more ſublimed notion; with what

what exultation have they clapt their hands at, and applauded their own εὑρήκασι, when as yet their wiſdome was but of the earth earthy; with what rare delight then may we be imployed in the ſearch of thoſe divine myſteries which the very Angels themſelves deſire to pry into.

(190)

The very ſuſpition of Proteſtaniſme is almoſt Capital where the Inquiſition is eſtabliſhed; but the *Jews* are by publick allowance ſuffered in *Rome* it ſelf, under the Popes Noſe; though the Proteſtant agree very much with the Papiſt in his belief as a Chriſtian, the *Jew* not at all. In *Turkey* the Chriſtians have free exerciſe of their Religion, but the *Perſian* Sect is ſo hated, that a *Zelez* ſlew an Embaſſadour of theirs, only upon the account of that difference, though the Chriſtian wholly diſavow their *Mahomet*, the *Perſian* only diſſents about his Succeſſor. Thus we daily ſee a greater diſguſt becauſe of ſome petty differences in circumſtantials, where yet there is agreement in the vital part of fundamental truth, and holy living, then becauſe of thoſe notorious profaneſſes which unchriſtian a man, and make him as an Heathen man, and a Publican.

(191)

A *Crocodile* out of the River *Niger* drew in with his tail nine slaves chained together, and devoured them, but the Chain not being digestible, proved his destruction, being found in him dead. Lord, at how great sins dare this heart of mine venture, and at how long a train? as the Ox drinketh down water in huge quantity, and with great delight; but there is a Chain of guilt with it, surely deadly, that can neither be vomited, nor vented; this makes me cry, *My bowels, my bowels, I am pained at my very heart*; but the comfort is, there is Balm in *Gilead*, and a Physician there.

(192)

At the siege of *Rochel* a certain Souldier from the walls observing the Duke of *Anjou*, (afterwards *Henry* the 3d.) to stand viewing the Fortifications, fired at him, which one of the Esquires of his body perceiving in the very moment stept before him, and saved the life of his Lord, by the losse of his own. Lord, the arrows of thy vengeance are levelled at the Caul of my heart, and it is justice that they should smite me under the fifth rib; but let that Jesus who saves his people from their sins, call'd μεσίτης a middle person, step be-

between, *Let the chaſtiſement of my peace be upon him, and by his ſtripes let me be healed.*

(193)

Marcellus at the taking of *Syracuſa*, being greatly deſirous to ſave the life of *Archimedes*, gave ſtrait charg through his army, *That every perſon ſhould endeavour his ſafety*; but a Souldier breaking in upon him at his ſtudy, (not knowing him) ſlew him. How much better is it to be one of thoſe marked out by him with the writers Ink-horn by his ſide? how much greater ſecurity in being one of thoſe who ſigh and cry for the abominations done in the midſt of the City? how much more certain ſafety had *Jeremiah*, *Baruch*, and *Ebedmelech*, when *Jeruſalem* was ſtormed by *Nebuchadnezzar*, being thoſe to whom God had promiſed their lives for a prey.

(194)

Fabius Maximus dying ſuddenly the day before the end of his Conſulſhip, *Rebilus* ſued to be Conſull for the few hours of that year which remained. Lord, how ſhort haſt thou made our lives if compared with the Crow or Stag? and how much ſhorter are they made by many croſſe accidents? and how much ſhorter doe we make them by our many intemperances? and how

how much ſhorter yet are they made by thy juſt judgement, when for our preſumption and careleſneſs in thy worſhip we are ſick and weak, and ſome fall aſleep, and yet how fond are we of this little remnant, that we often hazard an immortal ſoul for it; But Oh, do thou direct my aims to that which admits of no termination as to extent of time, or enjoyment.

(195)

Some *Roman* Souldiers flying from *Amida*, when taken by the *Perſians*, wandred in the deſerts almoſt choaked with thirſt, till they came to a deep well, whence yet they had nothing to draw the water with, till neceſſity found out this invention, They pull'd off their ſhirts, and cut them out into long ſlips, which they tyed together, making a bunch at the end, by which through a manifold repetition ſqueezing the bunch, they drew up water enough to quench their thirſt. When we come to the word to draw water out of the wells of ſalvation, we are unfurniſhed of Pitchers for that purpoſe, our ears are dull of hearing, our hearts fat, and hard to underſtand *here a little, and there a little*; a frequent repetition muſt be often applicatious, for of much

much we carry away but a very little, our judgements but a little informed, our affections but a little rectified or elevated. Alas, alas, they that think rare attendances wil ſerve the turn, or that they ſhall be told but what they know, manifeſt that they are not ſenſible of their own dullneſſe, nor conſider that the Apoſtle *Peter* thought it meet to put thoſe often in *remembrance who knew thoſe things, and were eſtabliſhed in the preſent truth.*

(199)

A certain perſon that had ſold a ſtreet of houſes, and laid out the money in coſtly apparrel, came to Court, and being in a preaſe there, cryed to them, *To make way for one that had an hundred Tenements on his back.* Lord thou haſt ſaid, *That thou art preſſed under our ſins as a Cart is preſſed under ſheaves*; and the burden of our iniquity brings down from thee a burden of puniſhment; yet is the weight of ſin ſo far from being grievous, that inſtead of lamenting the preſſure, we boaſt of the number; but if *we are not weary and heavy laden* with the ſenſe of our tranſgreſſions now, they will at that day preſs us down into the loweſt hell.

(200)

Neer the Lake *Agnano* there is a Cave, into which (for the experience of Travellers) the neighbouring Inhabitants are wont to put their Dogs, which are no sooner in, but they are as dead immediately, with eyes set, and tongues hanging out; but taken thence presently, and thrown into the Lake, they recover; for which cause those Dogs no sooner see a stranger coming, but if not timely prevented away they get them packing to the adjoyning mountains, not to be got again to make a new experiment. Lord thou saidst, *In the day that thou eatest thereof thou shalt dye the death*; and we never descend into acts of iniquity, but we are afresh dead in trespasses and sins, and that irrecoverably, if not washed by faith and repentance *in the fountain opened for sin and for uncleanesse*; but if we have so escaped, when temptation again presents it self, shall we not get us packing, by no means to be brought to another tryall?

(200)

Cleopatra the wife of *Cyricœnus*, having taken Sanctuary at *Antioch* after her husbands overthrow, her Sister *Gryphina*, the wife of *Gryphus* most importunately solicited her death,

death, and though *Gryphus* much perſwaded her delivery, yet the her ſelf commanded the Souldiers in to diſpatch her, but a few dayes after, the ſame *Gryphina* falling into the hands of *Cyricœnus*, was by him made a ſacrifice to his Wives Ghoſt. They are not our times alone, that by their mutability have taught men that great leſſon of *moderation*; all ages have witneſſed, *That the Lord is at hand*, a juſt Judge to execute vengeance on thoſe who have not by their miſeration to others ſhewed their ſenſe, that they alſo are in the body, even thoſe whom God ſent out to be his *Executioners*, he hath afterward plagued becauſe they did their work without pitty.

OCCASIONALL Obſervations.

(1)

IN that emendation (as 'tis thought to be) of the *Engliſh* Tongue, by the addition of forreign words of divers Languages, though poſſibly we may ſpeak more finely, yet not (which is the end of ſpeech) more ſignificantly, but alwayes more laborioufly, few *Engliſh* words being more then diſſillables, the other generally having their *antepenultimaes*. A competent eſtate, and that which is far greater, are not differenced as to the content of the enjoyer; for though this may ruffle more, and the pomp may be greater, yet it ſignifies the ſame to the owner: He that hath an horſe to eaſe his

infirmity, is as well ſupplyed in that for which an horſe is uſefull, as he that muſt ſtay till four or five ſervants be ready to accompany him; and he as well ſtored that hath an honeſt entertainment wherewith to bid his friend welcome, and can ſhake hands with him in token 'tis hearty, as he that with a numerous ſervice and ſolicitous ceremony, muſt complement his Gueſt to a *Non-plus*.

(2)

They ſay, *That he who will find an Hare ſitting, or Partridge lying, muſt alwayes keep in his mind the Idea of thoſe creatures as they are in that poſture, which the fancy being poſſeſſed with, will preſently apprehend them, or any like them.* When the mind is foreſtalled with prejudice, either againſt perſons or things, it ſoon beleeveth what it pre-conceiveth, and will either find crimes, or make them.

(3)

I had a Bullock ſo ſwollen with wind, that it break his Diaphragma, and the poor creature dyed in great torture; yet I conſidered it fared better with it then with a man afflicted with the Gout or Stone, becauſe wanting reaſon its miſeries were not aggravated by

by a reflexion of the mind upon the pains ſuffered. *It is not the leaſt of the happineſſes of a man having grace, that he is able to diſcern thoſe gifts, and to behold himſelf like the Kings Daughter, all glorious within; ſo ſhall it be no ſmall addition to the infelicities of the damned that they ſhall have the exerciſes of their reaſon which they have ſo much abuſed, to conſider the goodneſſe of that God of whom they are deprived, and the greatneſſe of thoſe miſeries by which they are puniſhed.*

(4)

Two Goats meeting together on a long narrow Bridge, the ſtraitneſſe of which was ſuch, that neither could go by other, nor turn about to go back, one of them lay down flat, while the other went over him, and ſo there became eaſie paſſage for both. *When the intereſt of diſſenting parties meet in ſuch narrowneſſes as are hard to be accommodated, how much would the ſubmiſſion of one part to the preſent neceſſity, conduce to the advantage of both?*

(5)

Being to confer the going of my Watch with a Sun-Diall, which was to be ſet by the

Compaſſe, and finding it not to agree therewith, my unwillingneſſe to have my Watch convicted of error, made me ready rather to ſet the Dial by my Watch, then my Watch by the Dial. *Lord, how many times hath my ſelf-love induced me by falſe interpretations and gloſſes to bring the ſtrait rules of thy Word, to a complyance with my irregular affections? then by an holy ſubmiſſion to make my affections comply with the rules of thy Word.*

(6)

I ſaw a *Kitling* practiſing the way to mouſe, with active motions and ingerious turns, gaining an aptneſs to prey in all poſtures; and I obſerve other creatures by a natural inſtinct are prompt to thoſe functions which are proper to their ſpecies; but man knows nothing, except to cry, but what he is taught. *Lord, as my great deſire is, that thoſe whom thou haſt given me may not be as they were, born fools, ſo give me to care chiefly, that they may be ſpiritually wiſe.*

(7)

Being abroad one day my Horſe got looſe, and run away from me, and would not be recovered till he came to the Stable Dore; I followed after him full of anger, and purpo-

ſes

ſes of puniſhing, till I thus conſidered, *Lord, am I thus angry that a creature by thee ſubjected to my Dominion, doth thus ſhake off the yoke and retract his ſerviceableneſs, when I a Subject to thy Soveraignty by an originall and every way unlimitted right, ſo often have with drawn my ſervice from thee; Oh let me with more diligence, and univerſality approve my obedience to thee, and with more patience ſuffer neglect from them.*

(8)

The motion of the *Primum mobile*, not only hurryes about the inferiour Orbs, but even the Comets alſo ſeated in the aire, are whirl'd about with the ſame Circulation. *Not only thoſe of the ſame gang are turned about by the vertigo of Faction, but many times alſo well meaning ſouls of different Principles and deſigns are tranſported by their vicinity with the ſame paſſions.*

(9)

Thunder is rare with us in the winter, and prodigious in that ſeaſon, according to that ſaying, *Winters thunder is Englands wonder*, becauſe thoſe hot and dry vapors of which Thunder is generated, are not exhaled from a rigid and congealed earth, as ours then for

the

the moſt part is. *Lord, when my heart was frozen in that Winter of impenitency and unbelief, the thunder of conſcience was not frequent, that inconſiderate eſtate ſeldome producing any ſuch apprehenſions, but ſince my ſoul hath been brought out of that Priſon, conſcience hath been louder, and its checks are more often. O let conſcience every day have leſſe cauſe to ſpeak, but let it every day be more quick of ſpeech.*

(10)

The return of the Sun is no leſs certainly expected in *Green-land*, where the night is of ſome moneths, then with us in the Summer Solſtice, when day is never quite ſhut in. *Lord, that eternall glory which thou haſt promiſed, and I by faith have apprehended, how far off ſo ever, is no leſſe certainly expected, then that daily bread wherewith I am by thee ſo frequently ſupplyed; nor let me more deſpair of the Sun-ſhine of thy favour in the long night of trouble, then in thoſe perplexities which endure but for a very little ſeaſon.*

(11)

Paſſing with a Candle from one room to another, I ſaw they were only enlightned as I brought the Candle in ſucceſſively one after ano-

another, but as ſoon as the Sun aroſe, they were altogether and at once enlightned. *Lord, the knowledge which I have of my heart is only by degrees, as I view the affections and actions of it one after another, but thou beholdeſt them at one view, thoſe that are paſt, preſent, and to come. Oh do thou who art ſo perfect an Anatomiſt, and ſo exactly knoweſt my frame what it is, ſtraiten what is irregular, cure what is corrupt, and ſupply what ever defect thou findeſt there.*

(12)

I took a Plumb-ſtone, and would have crackt it, but could not, I would have cleft it with a knife, but it was not penetrable, I ſet it in the ground, and after a few dayes I found the kernel had ſhot out a tender ſprout which had ſplit the ſhell, and made its paſſage through. *Lord, the hammer of affliction breaks not this ſtony heart, the ſharp ſword of thy threatnings pierce it not, but let the ſweet efficacies of thy mercies quicken the infuſed principle of thy grace, that it may cleave all obſtacles, and ſend forth ſhoots bearing fruit to thee abundantly.*

Being

(13)

Being in *London*, and deſirous to know the time of the day, I viewed the Clocks, and by the firſt I ſaw it was paſt eleven, by the next but half an hour after ten, the third was as much in the other extream, and the fourth diſſented from the other three; then I applyed my ſelf to the Dials, but I found them (as the Clocks) onely agreeing in diſagreeing from one another; hence I concluded, there could be no dependance on them, who concurred ſo little with themſelves; I therefore turned my ſelfe to obſerve the ſetting of the Sun, which though not alwayes the ſame, yet hath a motion ever regular and agreeable to it ſelf, and to diſpoſe of my affairs by that. The variety of opinions among learned men manifeſteth, *That there can be no certainty where there is ſo much diſſent; therefore in the conduct of my life, Lord, give me Nullius jurare in verba Magiſtri, and to reſpect not ſo much what men ſay, who can and do erre, as what thy Word ſaith, which is alwayes conſonant to its ſelfe, and erreth not, but as miſapprehended, or miſ-reported by us.*

(14)

Two perſons being in competition for a place

place of honour, a third engageth vigorouſly for one of them againſt the other, the obliged perſon ſoon forgetteth thoſe civilities done him, having obtained his ends, and grows ſhy of his Benefactor, being confident that his merits call'd for that requitall which he meant not; but the diſ-obliged perſon graves the oppoſition of that third perſon on his mind with the pen of a Diamond, and catcheth at the next opportunity to ſhew his animoſity by a ſmart Animadverſion: *Veſpatians* Captains relieved not the Citizen of *Taracene* in the miſeries which for their intereſt they ſuffered, when they of *Capua* are by them ſeverely puniſhed for the injuries which they had offered. *Lord, who would diſpleaſe thee to pleaſe men; when our ſervices are rewarded by thee, not according to their merit, but thy goodneſs, and our diſ-ſervices through thy Son are both forgiven and forgotten: The buſineſſe of Uriah is then paſt over with ſilence, when Davids uprightneſſe after many Generations hath a frequent and honourable memoriall.*

(15)

Being abroad one day, and without a Dinner, a Comrade who had forethought the worm would bite, had provided a piece of powdered

powdered Beef, of which he was willing to communicate, which though it were dry of it ſelf, and not a drop of drink to waſh it down, yet I eat it up very ſavourily, and (as *Darius* by his puddle-water) gave it great commendation. *Lord, how many of thy mercies through our fullneſſe are nauſeated by us? which want would make more reliſhing, and our neceſſities render precious.*

(16)

Having a deſign to plant a nurſery with Crab-ſtocks, I found many in Hedgrows and other places, which I had many times before paſt by, and not obſerved. *Lord, fix the aim of my ſoul on thy glory, and my affections on things above, then thoſe opportunities tending to ſpiritual advantage will be with promptneſſe embraced, which before were neglected, or not obſerved.*

(17)

Upon the Rode to *London* I met a Team at a ſtand, and neither skill of the Driver, nor ſtrength of the Horſes could move the Cart out of the ſlough till another Team came, which joyned with the former, drew it out preſently. *The cryes of particular Chriſtians have not removed thoſe evils wherewith they have been preſſed, when the united*

ſup-

ſupplications of the Church have been heard; ſo well pleaſed is the Lord with the unity of his people, that what they agree of on earth, he hath promiſed ſhall be done for them in Heaven.

(18)

I fell one time into company, where he was counted of the beſt wit, that could deviſe the ſhorteſt Grace, and moſt ſtomacks there were too ſqueamiſh to digeſt a Thankſgiving that did deſcend to expreſs particulars. *But ſurely, ſuch wit will be of no uſe in the Kingdome of Heaven, and thoſe affections will no wiſe agree with that place, where praiſe ſhall be the only imployment of glorified ſpirits.*

(19)

Walking in the ſtreets, I met a Cart that came neer the wall, ſo I ſtept aſide to avoid it, into a place where I was ſecure enough, but being deſirous to be out of all poſſibility of danger, I got off further. *Lord, ſin is that great evill of which thou complaineſt, that thou art preſſed as a Cart is preſſed; how can it then but bruiſe me to powder? Oh let me therefore think my ſelf never ſufficiently ſecured from its danger, nor the occaſions of it far enough avoided.*

I met

(20)

I met a Coffin made of ſuch ſweet wood, & adorned with ſuch curious hinges, & deckt with ſuch ſtately appurtenances, as ſeemed to give ornament to death it ſelf, and make a grave deſireable, which yet in a few hours was to be covered with duſt. *How is the life of man imployed about, and intent upon matter of oſtentation? and how much of a vain ſhew is uſed in death it ſelf, that ſo fully diſcovers that all is but a vain ſhew.*

(21)

Being in company with ſome perſons, one among them undertook to relate a ſtory, which he had but begun, as the reſt fell to other diſcourſe among themſelves, ſo as that he was fain to beg their attention by many Parentheſis of commendation that it was a very pretty ſtory. *How vain is it to proſtitute words to thoſe, that either think they have too much wit of their own to value the conceits of others, or that have too little to apprehend them?*

(22)

Horſemen ſay, That ill-bred Mares uſually bring the fatteſt and well-favouredſt Colts, which yet afterwards prove unhandſome Jades,

Jades, whereas thoſe of a good ſtrain are meager and unſightly for the firſt yeer, but after are of rare ſhapes and proof. *The freeſt and fatteſt promiſes are uſually of the leaneſt performances, whereas they that engage ſlowly, performe ſurely.*

(23)

On the Rode to *Guildford*, I paſſed by a Chalk-pit neer the way, the top of which was railed about, I obſerved it was not for fence, but caution, for the avoiding the ſtupendious precipice, whereby the unwary traveller might be endangered. *Lord, if thou haſt ſet us bounds in thy word, 'tis not out of envy or ill will unto us, as the Devil ſuggeſted to our firſt parents, but where-ever we are by thee limitted, it is for our advantage and ſecurity, not our detriment.*

(24)

Viewing one night a bon-fire made upon an hill a great way off, and comparing it with the evening ſtar, it ſeemed bigger & brighter then that, but after I had looked upon it a while, I perceived it to decay in greatneſſe, and light, till at laſt it was not to be diſcerned, but the ſtar retained ſtill the ſame quantity & beauty,

though now and then a Cloud for a time did obſcure it. *Many have appeared like burning and ſhining lights while the fuel of worldly advantages hath laſted, but when that faileth, they diſappear; when thoſe Lamps lighted with the Celeſtial fire of divine grace, though the clouds of croſſe occurrences, or miſt of temptation, may ſometimes hinder their appearing ſo glorious, yet they are alwayes the ſame by a regular and unchangeable brightneſſe.*

(25)

A neighbour of mine had a little childe, which with a fall put its arm out of joynt, which the father by its unquietneſſe perceiving was going to a Chyrurgion for remedy; but while he was in conſultation about it, the Childe got another fall, and thereby had his arme ſet right again, ſo that it found eaſe, and grew cheerfull upon it immediately. *Lord, why are we out of heart when croſſe occurrences befall us, and think our ſelves undone when the great ones frown on us, and are* a la mort *when our expectations are diſappointed; thou art he who by thy all-diſpoſing providence canſt make the very ſame things (as the thruſt of the Spear the impoſtumed perſon) harm and heal us.*

A

(26)

A Roſe-buſh clipt in *May*, and ſo diſappointed of bearing fruit in *June*, yet gave forth a plentifull crop of Roſes in *November*. *Lord, if the Spring and Summer of my life hath been (like Oneſimus) unprofitable, and without that fruit which might well be expected; 'tis of thy mercy that I was not eradicated, when as the fruitleſs fig-tree was accurſed, though the time of figs was not yet come. Oh therefore let my former barrenneſs be recompenced with ſuch a fruitfullneſs, as may out-goe the uſual account of a* November *ſeaſon.*

(27)

I paſſed by an Ants Neſt ſet upon ſo ſteep a bank, that their proviſion as faſt as they brought it thither tumbled down again to the bottom, which they (as *Siſiphus* with his ſtone) with continual labour fetcht up again, yet for divers years changed not the ſcituation of the Neſt, though a much more convenient place was hard by. How many inconveniences do fooliſh and abſurd cuſtoms beget us, while like the *Iriſh* who tye the Plow to the Horſe taile, we pertinaciouſly ſtick to thoſe practices which reaſon condemneth as inconvenient or erroneous, when a more ſober advice

would eaſily preſent us with that which would be more uſefull, though leſſe uſed.

(28)

I ſaw a ſheep in a very rainy day, whoſe well-grown fleece as it kept him warm, ſo it drank in the wet, and thereby made the inconveniency of the rain much greater. *As the grace of God makes a man able with patience to bear his ſufferings, ſo it makes his ſufferings more, for beſide his particular griefs, he hath a fellow-feeling of all the concernments of Gods people too.*

(29)

I overtook a friend travelling to his houſe, which though it were a Mile out of my way, yet for his good company ſake, I went along with him. *Lord, if thy providence effect thy glory, though out of the way of my temporal advantage, yet let me not be unwilling to comply with thy providence, though with the loſſe of my preſent accommodations.*

(30)

A box wherein was ſome quantity of Civet, being opened the ſcent thereof diffuſed it ſelf to all the by-ſtanders, but was not alike reſented by all; not that the odour had not an equall diffuſion, but becauſe their ſenſes were

were not alike good, or prepared to the reception of it. *If there ſhall be different enjoyments of the glory which ſhall be hereafter revealed, 'tis probable the odds will be not in the different manner of revelation, but meaſure of apprehenſion. Lord, let therefore my heart be enlarged with the love of thee now, that it may be filled with the more enjoyment of thee then.*

(31)

I ſaw an Orchard planted with choice of, and the choiceſt of fruits, but no good husbandry beſtowed upon it afterwards, but ſuffered to lye undigged and over-grown with Nettles, and cropt by Cattel, ſo that the Trees were hinderly and ſhrubbed, having nothing neer attained that growth which otherwiſe they would. I heard a Sermon the other day, wherein I heard ſuch ſmart and ſeaſonable exhortations as poſſeſt my ſoul with many pious purpoſes, which yet alas wanted that good husbandry which ſhould have cauſed thoſe thoughts to flouriſh into good works. I am ſenſible I have loſt a precious advantage, I will therefore beſtir me to recollect them out of the rubbiſh of impertinencies which lye in my heart, and will take care of them that they be fenced with circum-

ſtak't with reſolution, digged about with religious exerciſe, wed with caution, and watered with prayer.

(32)

An Hog was wallowing in his mire, while the neat Cat ſat licking her ſelf and waſhing her face, not willing to wet her foot, though for fiſh ſo much deſired; I praiſed her cleanlineſſe, and would have done more, but that I conſidered it was not out of election, but diſpoſition, that ſhe was ſo cleanly. *Lord, ſome ſins are eſcaped me, not becauſe I have choſen thy precepts, but I have a natural diſinclination to them; if thou hadſt never forbidden it, I ſhould never have been a drunkard, that cloud in the brain, and fretting heat in the ſtomack, which but one draught between meals alwayes occaſioneth, is a ſufficient bridle againſt that intemperance; But Oh that all the conſiderations which Divine or Humane Light afford, were ſufficient to check thoſe ſins to which my conſtitution violently prompteth.*

(33)

Going by water, the water-man was very curious of my ſitting, if I turned about, he ſaid *It hindered his Boats going*; every moti-

on

on was to him a fault, and my tongue could hardly be removed from ſide to ſide, but 'twas complained of, and this that our paſſage might be more ſpeedy. How nice a thing is peace of conſcience, how ſmall a mote offends it, not acts of ſin only, but purpoſes to ſin, nor thoſe only, but abortive motions, yea, concupiſcences not conſented to, the pure eyes of an infinitely holy God, are ſomething paralled by the quick ſence of a tender conſcience.

(34)

The bloud in the Arteries is full of ſpirits and pulſe which it looſeth in the veins, and therefore is returned again into the heart to receive there new heat and refection. Every inſtitution, though in its firſt inſtruments it were lively and profitable, yet in its after traductions, it generally grows languid and corrupt, and had need of a review. Religion in the Primitive times was like bloud in the Arteries, but now as in the Veins, and ſure it had need be often returned to the heart, again rectified by the Word.

(35)

I ſaw a Tree which grew by a too potent neighbour that over-grew it, and dript it

ſhrewdly, but yet it thruſt forth its boughs, endeavouring to gain the open Heavens, and the Suns uninterrupted aſpect, *Lord, thou knoweſt thoſe inordinate deſires which grow ſo neer my heart, how much my ſoul is dript by them, and how weak all my actings of grace are becauſe of them; if it be thy will let them be grub'd up by the roots; if otherwiſe, let my ſoul be averſe and turn away from it, endeavouring after a free acting to thee, that I may partake of the dews of thy grace, and the ſhining of thy favour.*

(36)

In a field of Oats, I obſerved there were ſome taller then the reſt, and of a much fairer ſhew, which when I had examined, I found were light and husky, and no wiſe comparable for ſubſtance with the reſt, for theſe were wilde ones. In the worſhip of God thoſe things which are of humane invention ſeem much more plauſible, and carry before them a much greater ſhew of devotion then thoſe which are of divine inſtitution: what a glorious appearance to the eyes of fleſh and bloud hath a curiouſly engraved Crucifix, or a Popiſh Proceſſion compared with the ſimplicity of the Sacramental preparation; how laudable ſeems the Salt and Spittle, and thoſe

other

other knacks of Papistical Ceremony in respect of the Baptismal Lotion, but you will find that as these are fair, so they are wilde, not being of divine appointment and empty, not having the divine promise to make them virtual for the nourishment of souls.

(37)

In a street of *London*, as I passed by, I observed over an Entry written, *This is Court*, which when I considered to make true *English* of, I observed between *is* and *Court* a *Flower de luce* fairly carved, whereby I understood that superscription intended to tell you, *That there was Flower de luce Court*. God hath discovered his truth to us πολυμερῶς καὶ πολυτρόπως, sometimes signifying his mind to us in figures, and not in words at length, sometimes by things done, as when *Torquatus* cut off the heads of the highest Poppyes; sometimes by very omissions, as *Melchisedechs* Genealogie; sometimes by halfe words, as that important truth of Christs Divinity, where a piece of a word πρωτότοκος in opposition to πρωτοτοκῆτος, differenceth the Messiah from the whole Creation; therefore 'tis unsafe to conclude any thing from the word, till with much caution we consider how, and what is concluded.

(38)

A person accustomed to walk with a fine staffe neatly painted, met with his adversary, with whom words grew to that height that they came to blows, whereupon he threw away the fine staffe then in his hand, and catcht up a rough Crab-tree Cudgel, fit to give such unkind embraces as he intended. When men look upon their concernments as but indifferent, they like well to make use of those fine persons, who think they get so much repute and reverence by the polished sentences that mans wit reacheth, but when they apprehend their souls lying under pressing exigences, they then desire to apply themselves to those whose holinesse and zeal, and soul-searching Ministry have begotten an expectation of soul-good from them, and who by their being an example of good works have made their very youth venerable.

(39)

I saw a Picture of the King on horse-back, and though I had no skill in limning, yet I misliked one of the horses legs because it held not a Symmetry with the rest of the Horse, nor agreed with that posture wherein the horse was represented. *There is no better*

way

way for a leſſe diſcerning judgement to judge of the motions of the heart, whether they be of the Spirit of God, then to obſerve their agreement with the mind of the Spirit, diſcovered in the Word, with which if they are not harmonious and analogicall, 'tis certain they are not indited by that Spirit which is alwayes like it ſelfe, and in whom is no variableneſſe, nor ſhadow of changing.

(40)

Being to ſpeak with a perſon whoſe Chamber was foure pair of Stairs high, I was almoſt tyred with climbing up to it, having been well travelled before hand; which made me to think that if there were a *Jacobs* ladder whoſe top ſhould reach to Heaven, and that were to be aſcended by bodily action, it would be a matter of no ſmall time & labour to get thither, an age would hardly ſuffice for its accompliſhment. Can it then be that thoſe cold wiſhings and wouldings ſhould ever bring a man thither, or that it will be ſo eaſie at the laſt gaſp to leap out of the Devils lap into *Abrahams* boſome.

(41)

Oyntment made as hot as can be, applyed to

to an horſe outwardly, will not ſcall'd him, but a drench given him inwardly little more then blood warm, will kill him. Imploy an hypocrite about any thing of outward action, let it be never ſo eminent, and he will keep pace with your expectation, there is no foiling him upon that account, but engage him on that which ſhall neceſſarily require ſelf-denyall, or the mortification of his ſecret luſt, in that you ſhall find him more jadiſh then could be imagined.

(42)

A perſon that went naked neckt, was reprehended by a friend, *as uſing a garb immodeſt and unlawfull*; which the gain-ſaying, they agreed to put their different judgements to the deciſion of a grave Divine of their acquaintance, to whom the Lady preſenting her ſelf, demanded his opinion *whether it were lawfull for her to uſe that mode?* to whom he anſwered, *That he conceived that guize unlawfull for thoſe whoſe azure veins meandring in their ſoft and pearly boſomes, might be a temptation to luſt, but he thought it lawfull for her whoſe ſwarthy ſkin and courſe grain afforded no ſuch temptation.* How great and manifeſt is our pride and vanity, that to follow the fa-

ſhion

ſhion we not only ſubject our ſelves to thoſe garbs which are inconvenient and troubleſome, but alſo diſcover thoſe imperfections that cauſe others to deride and ſcorn us.

(43)

I went to hear a Sermon, and intending to joyn with the Miniſter in his prayer before it, he began with ſo low a voice that I might gueſſe what he ſaid, hear I could not, yet was I in the poſture of a Supplicant, and my mind directed thereto, but my time was meerly loſt, being unfitted for a private devotion with the expectation of that which was publick, and not in a capacity to joyn in publick devotion, becauſe I heard not what was ſaid. Miſerable Papiſts, how are they abuſed with their Latine Service, wherein they cannot pray by themſelves being diſturbed by a noiſe of words, nor with others being ignorant of the Tongue, for which blind devotion yet our Countrey men took arms in *Edward* the ſixth dayes; yea, indeed how heartleſs is that devotion, that underſtands not what it doth, or minds not what it underſtands?

(44)

A Gentleman of quality, but no good qualities, profeſt a great deal of good liking to me, and affection for me; I begun to conſider what I had done that might oblige ſuch a perſon whom all good would diſoblige; I began to ſuſpect I had not walked uprightly, and that he had miſconſtrued my civillity for approbation; thus I parted from him with much diſtruſt of my ſelf; but the next time I came into his company, his countenance was altered, and I had ſuch an aſpect from him as was uſuall from ſuch as he. Surely things and men receive much of diſcovery from the men that like them, there being an eternall oppoſition between the bad and good; and from their love we may judge much of the quality of the object; whence I ever ſuſpected that thoſe wayes in worſhip or otherwiſe were not good, which your profane, ſwearing, wicked perſons contend and ſtickle for. *Phocian* making an Oration to the people of *Athens*, which was generally by them applauded, ſaid to a friend that ſtood by, *What unhandſomeſs hath ſlipt from me, that this evil people ſo much approve of.*

Reading

(45)

Reading of a Book which treated of horse-man-ship, I found this *Terrastick*.

If a Colt have four white feet keep him not a day;
If he have three white feet put him soon away;
If he have two white feet send him to thy friend;
If he have one white foot keep him to his lives end.

I could not devise the reason why the odds of white should be so great odds in the choice, or what a black or white foot should conduce to the goodnesse of the horse; but sometime after I had a gelding, an able horse indeed, but for that cause only not approved, because he had three white feet, for the white foot before, was much more brittle and hoof-bound, and far lesse than the other that was black, so that he was never hard travelled, but he complained of it; whence I concluded, that whitenesse in the hoof did either cause, or argue brittleness and other faults besides. There is no such Doctor as experience; how much is the doctrine of Assurance inveighed against,

againſt as an inlet to licentiouſneſs, as if that ſoul muſt be bold to ſin, that had certainty to be ſaved, whereas to the ſoul that hath had experience of this affair, there is nothing then the contrary more manifeſt; for that Spirit which ſeals the ſoul to the day of redemption, ſeals it by the impreſſion of its own holineſſe upon it, begetting thereby in it an oppoſition to ſin, ſo as that if there were no hell to fear, yet ſin would be reſiſted, as that which is contrary to that holy principle, and deſtructive to this new creature; yea, this Spirit acts the ſoul to God as its higheſt and chiefeſt good, for which cauſe it preſſeth after him with all acts of duty and ſerviceableneſſe, whereby it may more enjoy him, and dreads ſin more than death, as being that which ſeparates it from his God, whom he loves and prizeth above life it ſelf.

(46)

The heart of Oake grows from the top to the bottom of the Tree, as appears when if the upper part of a young Oak be cut off, there will be heart to be ſeen, but at the lower end not any. Our zeal for wayes of worſhip, or ought elſe ſhould have its original upwards, beginning in conviction of the judgement from

from cleer and apparent evidence of truth, whereas that which is not according to knowledg, is like a mettal'd horſe, but head-ſtrong; or like ſtrong purges in unskilfull hands, rather likely to kill, then cure.

(47)

When I obſerve how many ſparks of fire may be ſtricken out of a little ſhiver of a Flint, I have been ready to think *that* a Paradoxical expreſſion, *as cold as a ſtone*, and have wondered it ſhould not burn ones fingers; but I conſidered that fire is generated or manifeſted but by contrition, by which yet other is extinguiſhed. *There are many perſons of ſuch meek and calm tempers, that you would think they had no fire, for you ſhall not diſcover any heat; but let them be oppoſed in matters of Religion or otherwiſe, 'tis like the rubbing of a dry ſtick till it inflame, by that oppoſition they gather heat, and ſhew more fire then could poſſibly be imagined.*

(48)

At a Sermon I ſaw a perſon ſo earneſt to write it that he left his devotion before the prayer was done to provide tackling ready for the purpoſe; but as though he had been

a Clock wound up for one hour, aſſoon as the glaſſe was out, his fit was over, though the diſcourſe were continued a little longer, and more pertinent and uſefull then the former part. *The Apoſtle ſaith*, The Spirit of the Prophets is ſubject to the Prophets, *ſo as that they are not impulſt into diſorder and confuſion; and as that is a prepoſterous worſhip wherein one ſervice leaps over the back of another, ſo is that purſy devotion, the pulſes whereof are numbred exactly with the ſands of the glaſſe; and they have a carnall Religion, who think not dayes and nights too tedious at Cards, or a Tavern, but would have been ſadly put to it, had they been Pauls Auditors, when he preacht till midnight.*

(49)

Two Merchant ſhips met at Sea with 16 ſail of *Turks* men of war, againſt whom, though it were impoſſible to make ſuch reſiſtance as to come off, yet they were reſolved to ſell their lives at a dear rate; therefore with utmoſt height of courage they fought them for a while; which the enemy ſeeing, and obſerving their reſolution ſuch, as that their prize would not equall their loſſe, they drew off and left them. *In that conteſt which our ſouls have*

have with our ſpiritual enemyes, he that fights moſt reſolved comes off beſt; weak reſiſtance incourageth the aſſault, and he that parlyes is like Eve *in Paradiſe more than half loſt; the ſureſt way to overcome is to reſiſt ſtedfaſtly in the faith.*

(50)

Some *Engliſh* Merchants being in *Africk*, and hunting there the wild Bore, they had one in chaſe, and almoſt tyred him, ſo that he manifeſtly gave out; when a leſſer, but a freſh one, was diſloged from the adjoyning thickets and joyned himſelfe with the former, by whoſe company he was ſo animated, that he aſſumed new courage and ſtrength, ſo that he eſcaped the hunters hands. *We read in* Acts 2. 42. *that the new Converts continued in the Apoſtles Doctrine and Fellowſhip, not ſo much to ſhew their complyance to Chriſtian diſcipline, as to be fortified with that conſociation.* Mal. 3. 16. *Then they that feared the Lord ſpake often one to another. The People of God in their troubles, are not a little animated by the aſſiſtancy of fellow-ſufferers: Paul, when he ſaw the Brethren, took courage,* Acts 28. 18.

(51)

I was in a place where a ſtory was painted in the windows, it was very rare and curious, but me-thought the workmanſhip did not make amends for the harm it did in darkning the windows, whoſe principall uſe is to give light. *There are many Ceremonies which have a fine appearance when they are uſed in divine worſhip, but me-thinks they make not amends for the harm they do in diſtracting the mind from that inward intention ſo principally required in divine adoration, having a tendency rather (as a Noble perſon ſaid of a great Ladyes ſinging Matteus, that it heightned or deſtroyed, he knew not whether, all the hearers devotion) to delight the carnall, then raiſe the affections of the inward man.*

(52)

Looking upon a Spinſter, I obſerved that if the Flax be drawn out too fine, it breaks and is uſeleſſe, if too groſſely it is gouty and unhandſome, but the mean as the ſtrength of the Flax will bear, is beſt to the ſight and for uſe. *The handling of any ſubject too finely is ſeldome profitably, and too rudely is tedious and diſguſtfull, but as the ſtrength of the ſubject will bear*

(like

(like Bird-lime at a due rate) takes moſt, and holds beſt.

(53)

I obſerved then too, that 'tis not the pulling out the Flax alone that makes a thread, but the twiſting of it, and rendring it upon the quill. *'Tis not a crew of words or ſentences poured on us like hail, that benefits the mind, or makes a cord to draw it forth to action, but our conſiderate obſervation, and prudent application to our particular uſe.*

(54)

And then I ſaw a broken end is not thrown away, but applyed to the Flax, and with gentle handling made an uſefull thread with the reſt. *A diſſenting brother is often rendred unprofitable, not ſo much by his own peeviſhneſs, as our ſlighting, who if complyingly dealt with, might in time wind on the ſame bottom with the reſt.*

(55)

A Wood-pecker by a job of her bill againſt a Tree, knows by the ſound whether it be hollow, and then pierceth an hole through the outward ſolid parr, and layes up its brood

in the hollowneſs. *If by the vanity of our diſcourſe Satan diſcover that our hearts are hollow and empty of good thoughts, he will with temptation ſoon pierce our beſt defences, and lay up a brood of vile luſts there.*

(56)

When wild beaſts get into Corn or good Paſtures, they are more eyefull and circumſpect then at other times, alwayes hearkning after the leaſt intimations of danger. *When affairs ſucceed proſperouſly with us, our cautions ſhould be greateſt, for our dangers are. David took more harm upon the roof of the houſe, then in the Cave.*

(57)

A parcel of fat ſheep are deſigned by their owner to the ſlaughter, this to day, that the next, and another the day following, while they rejoyce in their eaſe and full feeding, and neither forethink, nor foreknow the evill hour. *How often fareth it thus with the ſons of men, who pride it in their enjoyments, and rejoyce in their plenty, not conſidering that God above hath appointed death to ſeize on them, they know not how ſoon, nor caring to provide for the day of viſitation.*

If

(58)

If any danger threaten the Conies, they ſend preſently to their holes; ſo the Doves flye to their windows. *When troubles are abroad, the Saints ſecurity is in their Rock Chriſt.*

(59)

The hunting Spanniel beats the fields with much labour and ſagacity to find his game, which when he hath found, they ſpring and flee away, and his ſport is to run with an antery after them; and thus, when the day is ſpent, he comes weary, and faint, and hungry home, for what he hath got all day will not fill one of his teeth at night. *Thus is it with fooliſh worldlings, who with much labour and heat of deſire, hunt after the things of this world, which when found, flee away, and their delight is in purſuing, not enjoying; and when the day of life is ſpent in theſe endeavours, the night of death finds him weary and faint, without one crum of comfort to refreſh a departing ſoul with.*

(60)

Milk will pierce through thoſe wooden veſſels through which water finds no paſſage, though ſeemingly much thinner. *Curious and*

poliſht diſcourſe, though it may ſeem more taking, yet penetrates leſſe then that which is plain and more ſolid.

(61)

I had a Spanniel, which having hunted indefatigably after his game, and happily caught eat it not, nor afterward when it was roaſted would touch a bone of it. *I have ſeen ſuch covetous worldlings who would not enjoy thoſe goods which with much care and pains they ſought to get, but have gone with tattered backs and pinched bellyes, not becauſe they had not full, but would have fuller Coffers.*

(62)

Partridges that have lain faſt when the net hath been run over them have eſcaped the danger, when thoſe which have thought to eſcape by flying away have flown into the Net, and loſt their lives. *Thoſe lawfull means which God hath afforded and allowed us, would have ſecured us, when unlawfull means which we have thought better, have been our ruine.*

(63)

The Partridge that hath been once intangled in a Net, and hath eſcaped, will be ſure

to

to flee away if the Net be but ſhewn the ſecond time. *Surely, he is more than brutiſhly unwiſe, that hath been ſnared in a temptation, and recovered by repentance, that will not be ſhy afterwards.*

(64)

The Spanniel ſets at a diſtance from the Partridges, as if he meant not to meddle with them, nor intended their death or danger, but thereby points them out, and betrayes them to deſtruction. Temptation at the firſt aſſault uſually *ſpeaks us fair, as if it deſigned not our harm, but if not then reſiſted or avoided, into how deadly precipices are we hurryed by it?*

(65)

The beſt Setter if diſuſed from the ſport, and hunted like a common Spanniel, though there may remain ſome principles of his art in him, yet he will ſoon loſe the practice of it, and become like one of them, and it will require no ſmall time and pains to reſtore him to his former excellency. *The moſt ſanctified perſon if he forbear the exerciſes of Religion, and ingage in the purſuit of the world with the worldly, though the ſeed of God may remain in him, yet he will find himſelf much degenerated, and*

and no ſmall adoe to reſtore in him thoſe loſt habits of vertue.

(66)

The moſt punctual Setter if not kept ſtrait to his rules, will ſoon get a trick of running in, or contract ſome other evill habits. *'Twas the Apoſtles counſell to Chriſtians, to walk accurately, and not without great reaſon, for if we walk not cloſe by rule, we ſhall ſoon grow unruly.*

(67)

'Tis the Setters excellency to hunt for his game with the higheſt mettal, but when he hath found it, to obſerve his diſtance, elſe he incurs his Matters anger, and laſh. *In ſeeking after the things of this world,'tis* Solomons *advice,* What thou takeſt in hand to do, do it with all thy might; *Yet when they are obtained, to keep the ſoul from too neer a conjunction by immoderate love, leaſt God be angry, and thou plagued.*

(68)

The experienced Setter ranging the fields, takes no notice of the Larks, and other ſmall Birds, that fooliſh Curs run at; but let him croſſe upon the ſcent of Partridges, he points

at

at them preſently, and ſets down there. *The religious ſoul while he is converſant in this world, though he meet with many fair appearances of pleaſure and profit, which worldlings with hue and cry purſue, yet he baulks them as not being for his purpoſe, but let him croſſe upon an expedient that conduceth Heavenward, he takes to it preſently, as being that which he had in his deſign.*

(69)

A Net hath many holes, therefore ſeems not dangerous, but in that is the couzenage, for there is none paſſable. *Sin ſeems to preſent us with many fair hopes of evading, but if once entred in, is like a grated priſon whence no coming out till the payment of the utmoſt farthing.*

(70)

Cloſe a Woodpecker in her hollow tree with a wedg driven in never ſo forcibly, yet, if you kill her not, ſhe will make her way through again. *If vile and revengeful thoughts get room once in our hearts, unleſſe they be mortified with much contrition and holy ſorrow, they will ſhew themſelves in ſad effects, notwithſtanding all the bars that nature or reaſn can lay upon them.*

(71)

I ſaw a Land-skip having Mountains and Trees, and Caſtles, and Groves, which though particularly expreſſing that variety in a Land-skip requiſite, yet thoſe ſeveral things were ſo joyntly placed, that together they repreſented a mans head. *Gods dealings with his people have ſuch various aſpects, that they ſeem nothing leſſe then to promote their benefit, and appear nothing different from the diſtractions and confuſions which befall other men, yet are they by the divine providence ſo diſpoſed, that according to the Apoſtle they do co-operate to effect their good.*

(72)

I rode by a field which was very good ground, but yet bear a pittyful crop, not but that the Land was in very good heart, and fit for an ample production, but the husbandman preſuming upon its ſtrength, had been wanting to give it that tillage as was requiſite. *How many by too much confidence have miſcarryed through preſumption of their abilities, ingaging in divine affairs with ſo cold preparation, that they have come off poorly, without that anſwer upon their ſpirits, that might have been otherwiſe expected.*

I ſaw

(73)

I ſaw a veſſel of water upon the ground, and I obſerved it ſpread its ſelf to every part, to the ſearching of every cranny, and filling of every crevice. *The new-birth is ſaid to be by the water and the ſpirit, the ſpirit in that birth being as water, not only that it cleanſeth the ſoul, but that it diffuſeth it ſelf univerſally, leaving not any part unſearched, not any luſt unmortified, but ingaging the ſoul to cleanſe from all filthineſſe of fleſh and ſpirit, and perfecting holineſſe in the fear of God.*

(74)

I had a Lamb whoſe Dam forſook it aſſoon as it was yeaned, they brought it home and ſuckled it upon one of the Cows, which in a few dayes grew as fond of it, as of her own Calfe; the Lamb grew up, and applyed her ſelf wholly to the Kine, bleating after them (if at any time ſhe miſt them) and by no means aſſociating her ſelf with the ſheep, her natural companions. When God made a Covenant with *Abraham* and his Seed, he gives this as a reaſon, *Becauſe he knew Abraham that he would teach his children, and his houſehold after him to keep the Commandements of the Lord:* Good education having ſo great

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an influence, that it generally engageth men to a profeſſion, ſometimes ſo introduceth grace, that the time when converſion hath been wrought is not diſcovered, and we may impute it ſomewhat to this cauſe, that we find a ſeries of religious perſons in *Davids* family and ſome others. Good cauſe to be perſwaded that the faith which dwelt in the Grandmother *Lais*, and Mother *Eunice*, would be in the ſon *Timothy* alſo, when from a child he had known the holy Scriptures.

(75)

The beams of the Sun as they are ſcattered at large do not much heat, when at the ſame time contracted in a burning-glaſſe, they inflame combuſtible matter fitly placed. *The beams of Goſpel light as they are diffuſed in publick preaching, much affect not, but if gathered together by recollection, and applyed by ſerious conſideration, then is the ſoul like to take the holy fire of divine grace at them.*

(76)

I rode by a Garden where I ſaw ſtore of graſſe growing in the walks, and other plants heaped one upon another in diſorder, which had a moſt ungratefull ſight in that place, which

which yet did not much amiſs in the adjoyning field. *Thoſe that have given their names to God, they are his Garden, and diſorderly luſts raging there, are much more provoking the eyes of divine glory then in thoſe who are profeſſedly profane; the man without a wedding garment might have ſcap't, (at leaſt without ſo ſevere an Animadverſion) if he had not intruded to that nuptiall feaſt.*

(77)

I had a Clove-Gilliflower of a very good ſort, which being ſet in a cold ground, and not that care had of it that ſhould have been, the firſt and ſecond years it bear Cloves, but the third year only ſingle white ones. *If the heart be planted with the generous purpoſes, and the moſt noble reſolutions, yet will there be a forſaking of the firſt love, and a degenerating into low and carnall complyances; where there is not a conſtant culturage exerciſed, and care had to keep up the bent of the ſoul, and actuate grace, for if the laſt things be not better then the firſt, the latter end will be worſe than the beginning.*

(78)

I ſaw two parcels of Cattel turned into one Cloſe of ground, where at their firſt meeting they

they shewed their distinction by their separation and hostility, but after they had so entred common for a few dayes, their opposition ceased, and they mingled one with another, without any difference. There is nothing preserveth Faction, like Separation; a community in priviledges and preferments, dissolves those distinctions and animosities which would have been still kept a foot by a diverse aspect. The Pope in that great defection from him, renewed in the dayes of Queen *Elizabeth*, when he saw there was no likelihood of a present return, yet kept his faction on foot, by that Bull forbidding them any community with the Protestants in worship, whereby that party was kept visible and entire, which otherwise would have mouldred away, and have been swallowed up of that which was more prevalent, and they were preserved as Recusants, that would have been lost as Papists.

(79)

A Landskip having the particulars so disposed of, as that together they represented a mans head; being shew'd to many, none apprehended it other then a Landskip (as it seemed to be) but being told that it was a mans head, and seeing the reason of the representation,

tation, and their fancy possest with it, they could not apprehend it as any other. *When men unacquainted with the mystery of Godlinesse, are conversant in the externall worship of God, they are intent only upon the* opus operatum, *and are taken up meerly with the outward performance; but when the vail is taken off their hearts, they then perceive there is a further design, ordinances being so disposed by the divine grace, that the result of them may be the inward man, and the dedication of the affections of the heart to God.*

(80)

Being ingaged in a long and difficult employment, and considering how much was yet to do, I grew faint, and half resolved to desert it, but looking back and finding how many leaves were dispatched, I took courage, and resolved not to end, till I had ended. *In my progress heavenward, when I look forward and view those Legions of lusts from within to be fought with, beside those oppositions from without which emerg daily, and the many difficulties which on every side make that way strait, I am even at a stand; but when I turn mine eyes, and behold how much the grace of God hath already conquered, I resolve through divine assistance*

not to sit down till there be not a Canaanite *left, for though the difficulties are many and great, yet* ipso opere poscitur animus, *and every fight leaves me stronger and more expert.*

SCRIP-

SCRIPTURE Obſervations.

(1)

IT is recorded of *Solomon*, that he was ſeaven years a building of the Temple, but thirteen years in building his own houſe, (1 *Kings* 6. *ult.*) not that he beſtowed more coſt or curioſity upon his own, but he had more induſtry and expedition in that of God. 'Tis a Proverb with us, of that which goes ſlowly on, that *it is Church work*; men act careleſly and coldly in things that concern the intereſt of God, but are active and affectionate in their own affairs; *The zeal of thy Houſe hath eaten me up*, was the ſpeech of him whoſe heart miſ-gave him in that he

dwelt in an houſe of Cedars, and the Ark of God under Curtains.

(2)

When *Pharoah* ſought to ſlay *Moſes* upon the ſlaughter of the *Egyptian*, *Exod*: 2. 15. We read that *Moſes fled from the face of Pharoah, and dwelt in the Land of Midian*; and yet *Heb*: 11. 27. its ſaid, *By faith he left Ægypt, not fearing the wrath of the King*. Though *Moſes's* flying out of *Egypt* was an act of preſent neceſſity, yet it was an act of former election, he had made choice to ſuffer affliction with Gods people, before ever he ſlew the *Egyptian*; ſo that though *Pharoahs* wrath was the proximate cauſe, yet it was not the remote and more principal one, but his faith in cloſing with Gods intereſt, to which therefore his leaving of *Egypt* is worthily attributed. How differently doth God deal with us, to what men uſe to do? in our eminenteſt acts of kindneſs for them, if there be any probability of an imputation that we aim at our own intereſt, the thanks is wholly loſt, & we are reckoned not as their friends, but our own: But God hath very much of charity for us, and reckons thoſe things done only upon the account of his glory, wherein yet we had much

much of reſpect to our own ſafety.

(3)

We read 2 *Sam*: 13. *ult.* That *David* was comforted concerning *Amnon*, ſeeing he was dead, when as the reaſon why he mourned for his ſon every day, was becauſe he was dead; a Paradox indeed: but that the divine providence hath ſo ordered it, that as our joyes are allayed with their griefs, ſo our griefs are counterpoiſed with their comforts, our very poyſons having their Antidotes, and the ſting of Scorpions never ſo readily and ſo ſurely cured as with the oyle of Scorpions: *David* ceaſeth to lament *Amnon* being dead, becauſe being dead he was paſt recovery; this very thing bringing eaſe to our ſorrows that they cannot be eaſed.

(4)

We find *John Baptiſt* with moſt apparent evidence pointing out *Jeſus to be the Chriſt*, (*John* 1. 29.) yet afterwards ſends his Diſciples to him with this doubtful queſtion, *Art thou he that ſhould come, or do we look for another?* (*Matth*: 11. 13.) Though Jeſus had given by his many miracles greater evidence that he was the *Meſſias*, adding the

witneſſe of his works to the divine revelation, yet *Johns* faith is weaker. With what favourable allowances muſt even the excellencies of the people of God be laid in the ballances? this very man ſet apart by God to bear witneſſe to Chriſt, and doing that office *of preparing the way of the Lord* ſo fully, and with ſo much integrity, is here found pittifully halting; what great reaſon is there that our obedience ſhould be ſincere, for it is never full, and that our hearts ſhould be upright, for they are never perfect. But what abatement was this to *Johns* teſtimony? could the people rely on his witneſs who himſelf queſtioned it? but ſaith our Saviour, *I have greater witneſſe than that of John.* God never layes the ſtreſſe of his deſigns upon mens ſhoulders, ſo as that they ſhould miſcarry through their frailty, he ever takes care to ſecure the iſſue of his own purpoſes though inſtruments ſhew themſelves to be men and not God.

(5)

When *Joſeph* brought his father before *Pharaoh*, the Text ſaith, (*Gen*: 47. 7.) *That Jacob bleſſed Pharaoh.* Yet the Apoſtle ſaith, *Heb*: 7. 7. *That without controverſie the leſſe*

is

is bleſſed of the better. *Better* in that place is taken for the more honourable; yet *Pharaoh* was the King of a potent Realme, *Jacob* the Head of no great Family; though *Pharaoh* was more honourable with men, yet *Jacob* was more honourable with God; his intereſt was greater in Heaven, often reckoned as one of the firſt three Worthies in that Court. As to the buſineſs of bleſſing, greatneſſe can be content goodneſſe ſhould take place. A wicked King of *Iſrael* can call *Eliſha Father*, and ſtile him *The Chariots of Iſrael, and the Horſe-men thereof.* Goodneſs makes it ſelf honourable, even among thoſe that hate it, and ſuch as diſlike the practice of it, yet like well the bleſſings that come by it.

(6)

When *Abraham* was to offer up *Iſaac*, *He bound him, and laid him upon the Altar.* (*Gen.* 22. 9.) We read not of any reluctancy in *Iſaac*; yet to make ſure work he is bound. *Abraham* knew not how fleſh & bloud might ſtrive at the very pinch, and diſturb the ſervice. 'Tis good to be ſure, and not to allow that any Latitude, which is ſometimes refractory, always weak; it's an happy providence that prevents the hazard of a ſhamefull re-

treat, by taking away the means of flight. Though *Ridley* came with all willingneſs to the ſtake, yet he ſaid to the Smith that faſtned the Chain about him, *Good fellow, knock it in faſt, for the fleſh will have its courſe.* The good man knew how much ado he had to perſwade it to that encounter, and he knew not how it might ſtart at the puſh.

(7)

When *Peter* had an expreſs command from the Lord *to follow him*, yet he asketh, *And what ſhall this man do?* (*John* 21. 21.) When there is no ſhew for us to diſpute Gods Commands, and argue about our duty, inſtead of doing it, then we needleſly interpoſe in the concernments of others, and mind their buſineſs, not our own, making a ſtand in our way to Heaven, and delay our following Chriſt, while we turn about to look on others and are unconcernedly inquiſitive after their affairs.

(8)

We have ſome expreſſions in Scripture wherein we may ſuppoſe an hyperbole, as that of the left-handed *Benjamites* ſlinging ſtones to an hairs breadth; ſome wherein an hyper-

hyperbole is manifeſt, as *John ult. ult.* But doth God that cannot lye allow himſelf a Latitude to ſpeak beſide the truth? or doth he comply with the exorbitant modes of men? neither; but God ſpeaking to men, ſpeaks after the manner of men; who becauſe they cannot juſt hit the white, and deſcribe the thing exactly, do when the thing is eminent, rather ſhoot beyond it, then beneath it, allowing the hearer to make ſuch abatement as the neceſſity of the thing requireth, ſometimes as the conveniency; as in thoſe (we may call them complemental) expreſſions; 1 *Sam*: 24. 14. As when *David* calls himſelf *A Dog, a Flea. Abigail will be a ſervant to waſh the feet of the ſervants of David*, verſ. 25. 41. *Ziba may take all, ſeeing the King was come again in peace.*

(9)

When I read the condition of the oath which the Spyes made to *Rahab*, (*Joſhua* 2. 19.) that *they would be quit of their oath, if at the taking of Jericho that Scarlet thread were not tyed in the window.* I thought the tying of it there, would be let alone till *Jericho* were beſieged, eſpecially to avoid ſuſpition, that the Spyes were conveyed that way; but the firſt

firſt thing I read of after the Spyes departure, is *The binding of the Scarlet thread in the window:* She thought that Cord whereon her life hanged, could not be hanged out too ſoon, might have been too late. Oh the irrationality of a late repentance! Muſt the body be beſieged with ſickneſs before that work be done upon which eternal life dependeth? How often is it that that is never done, becauſe we think to do it late; and what we intend to do anon, we therefore do never? And ſurely that work is fitteſt to be done to day, concerning which it is ſo unſafe to boaſt of to morrow?

(10)

When the brethren of *Joſeph* met with trouble in *Egypt*, they ſaid one to another, (*Gen:* 42. 21.) *We are verily guilty concerning our brother.* There were many years had paſſed ſince they had ſold him, and we hear not any thing of it till now, and yet we find no prompter but their own conſciences. There is this advantage by affliction, that it gives the ſoul a ſtand, and makes it look about it, begets that obſervation which before it had not; thoſe threſhing inſtruments diſcover that chaffe before not ſeen; and when we are emp-

emptied from veſſell to veſſell, we ſee thoſe Lees not till then apprehended; *Art thou come to call my ſin to remembrance, and ſlay my ſon?* (ſaith that woman) Not to call her ſin into Gods remembrance, that it might be puniſhed with the death of her ſon, as by the death of her ſon to call her ſin into her remembrance; what it was appears not, probably the unlawfull generation of that ſon forgotten long ſince, & put in the wallet behind, but expoſed to view upon this occaſion.

(11)

When I read *Jacobs* dream, and his words upon it, (*Gen*: 28. 17.) I wondered at the coherence between them; the dream repreſenting nothing but mercy, words of grace, promiſes of benefaction in the moſt abundant manner; and yet when he awakes, he cryes, *How dreadfull is this place?* who would not have expected other inference from ſuch words as thoſe? But Gods countenance though clear with ſmiles, yet ſtrikes awe in the beholder; the evidences of Gods love are ſo far from begetting preſumption, that they leave the ſoul in an holy trembling, and fear to offend. When God gives into the ſoul the Charter of its ſpiritual priviledges, and richly lades it with the fraight of divine promi-

promiſes, then is it moſt ſenſible of its diſtance, and ballaſted with the apprehenſion of its own unworthineſs: When God makes *Abraham* of his counſel, and tells him what he would do, then cryes *Abraham*, *That he is but duſt and aſhes.*

(12)

When *Lot* parted from *Abraham*, and had his choice given him, whither he would go, he chuſeth the plain of *Jordan*, having reſpect to the fruitfulneſs of the place, and its being watered every where, but without conſideration of the wickedneſſe of the inhabitants, which yet the Spirit of God intimates ſhould have been thought of, for 'tis immediately added, (*Gen:* 13. 13.) *But the men of Sodom were ſinners before the Lord exceedingly.* But how ill this carnall project ſucceeded, beſides *the grieving his righteous ſoul from day to day, with the unrighteous converſation of the wicked*, being carried captive by the Kings, and after diſpoiled of all his ſubſtance in the ruine of *Sodom*. *It being juſt with God, that when we prize the wealth of this world, before that of a better, and the health of the body, before that of the ſoul, ſo to diſpoſe of it, that we fail of our deſign, and that proves to our loſſe*

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in that very way wherein we intended it for our gain.

(13)

A Promiſe being made to *Abraham* of a ſon, we read (*Gen.* 17. 17.) *He fell upon his face and laughed, ſaying, Shall a child be born unto him that is an hundred years old? and ſhall Sarah that is ninety years old bear?* The like promiſe being made to *Sarah*, we read (*Gen:* 18. 12.) ſhe laughed too, ſaying, *After I am waxed old ſhall I have pleaſure? my Lord being old alſo.* Surely, there appears no ſuch difference, either in the words or laughter, as there was in Gods ſenſe of it, for *Sarah* is reproved, *Abraham* applauded. What odds doth the heart make in humane actions, God diſcerning a vaſt difference in the very ſame works; thoſe ſervices which are performed by heartleſs Formaliſts, having a rank ſavour in Gods noſtrils, the ſame ſervices acted by a truly religious Votary, being a moſt acceptable Spectacle in the eyes of divine glory.

(14)

I obſerve a ſtrange ambition in *Sarah* and *Rachel*, that rather then they would be wholly childleſs, they would have them by their maids, and that which 'tis like they would have

have ſtormed at upon another account, yet they themſelves upon the ſcore of ſatisfying their fancies, are the Authors of; and if their husbands get children to be born upon their knees, it ſhall qualifie the apprehenſions of their own Sterility. *Lord, I am ſenſible of my barrenneſs, that I have been to thee very fruitleſs; the immortall ſeed of thy Word, how often hath it been caſt upon my heart without any productions? but let my deſire to fructifie be ſuch, that I may endeavour others may bear upon my knees, that that ſeed through my means may be diffuſed to others alſo.*

(15)

We are told *Heb:* 9. 4. *That in the Ark there was the pot of Manna, Aarons rod that budded, and the Tables of the Covenant.* Yet (1 *Kings* 8. 9.) 'tis ſaid, *There was nothing in the Ark but the Tables of the Covenant.* When I obſerved the diverſity of thoſe Texts, I thought (and I ſuppoſe truly) that the Relative ἐν had for its Correlative ἐν κιβωτῷ not ἐν κιβωτὸς. ſo that the *pot of Manna*, and *Aarons rod*, are noted as the Contents of the Holyeſt of Holyes, not of the *Ark*, to which agree that Scripture, *Exod:* 16. 33. where there is mention made of laying

ing *them before the Teſtimony, not in the Ark*, that being reſerved as a peculiar *Bibliotheca* for the Tables of the Law, there being by divine appointment, a more ſolemn and peculiar cuſtody allotted to them, then to any thing elſe in the world beſide, not only to keep them for obſervation, as to preſerve them from violence, neither abſtraction nor addition being allowed there, but exact and punctual compliance; the moſt prudential conſultations of humane reaſon alwayes meeting with unhappy ſucceſſe. *Sauls* providence in preſerving the beſt of the ſpoils of *Amaleck* for ſacrifice, becauſe beſide the rule, find a curſe inſtead of acceptance, and is told, *Obedience is better than the fat of Rams.*

(16)

VVhen God ſent *Gideon* to deliver *Iſrael*, (*Judg.*6. 12.) he beſpeaks him, *The Lord is with thee, Thou mighty man of valour.* VVhat needed there mention of *Gideons* valour, when the weapons of that warfare were to be ſpiritual, rather then carnal, a ſtrong faith rather then a ſtrong arm; to blow with the Trumpets, and cry, *The ſword of the Lord, and of Gideon*, required rather good Lungs, then a valourous heart; beſides 'twas Gods purpoſe to glorifie himſelf

himſelf immediately in this delivery, therefore choſe the three hundred that lapped, rather than the other thouſands, ſo that the veryeſt Coward had been rather for Gods turn, then a man of courage. But though the work was the Lords, the enterprize was daring, and required a well fortifyed mind to undertake it; the expoſing of three hundred in ſuch a poſture to an army that covered the earth like Graſhoppers, could not but ſtagger him who deſired a ſign that God would ſave *Iſrael* by his hand, when he had thirty two thouſand men following him; therefore the Lord thus beſpeaks him, queſtionably whether Indicatively or Imparatively, to ſhew him ſo, or make him ſo, or at leaſt more ſo, therefore the Commiſſion is, *Go in this thy might*, or thus, *Wade mighty*; but however if *Gideon* were high in valour, he was low in humility, though cryed up by the teſtimony of an Angel, and ſo hard a matter to be a good Souldier, and not a Braggard too, yet not a word of his boaſting through the whole ſtory. God can well allow us our portion, when thereby we intrude not on his intereſt.

(17)

In the 2 *Sam:* 13. 5. we find *Jonadab* of counſel

counſel to *Amnon* in the raviſhment of his ſiſter *Tamar*, and in the 32. *verſe* either of counſel or conſcious to his murder; we read him indeed adviſing in the execution of the wickedneſs, but not admoniſhing of the puniſhment. *Theſe Decoyes are frequent, who bog us into danger, but there leave us. I have read of an evill ſpirit that was wont to entice men into miſchief, and then make himſelf ſport with their troubles; 'tis the Devils play to laugh at thoſe miſeryes, whereinto thoſe things brought us to which he adviſed us.*

(18)

A charge is given by *David* to *Ziba to till the Land for Mephiboſheth, and to bring him the fruits, that his maſters ſon might have food to eat*; and yet at the ſame time there is a promiſe made, *That he ſhould eat bread continually at the Kings Table*. Surely *Davids* proviſion was not ſo ſhort, as that there needed a ſupply from *Ziba*; there might have been mention made of Rent to his Coffers, but it ſeems impertinent to provide food to eat, where to talk of a ſupply had been a diſparagement: But *Mephiboſheth* had a ſon, and 'tis probable ſtore of Attendants, and for theſe is the food intended, reckoned as his,

becauſe for his Dependants; beſides, under the name of food other neceſſaries are underſtood, though leſſe neceſſary; as bread, promiſed to *Mephiboſheth* at *Davids* Table, becauſe the ſtaffe of mans life, and therefore principally mentioned, though only ſo, excludes not the other delicacies which at the Kings Table were to be had. *When we pray to God for our daily bread, we intend alſo the other conveniencies of life, and that for us and ours; and when God promiſeth to give us food, ſo that we need not take thought what we ſhall eat, yet then he intends we ſhould be provident for our own diet: Davids courteſie muſt be accompanied with Ziba's induſtry.*

(19)

In the Hiſtory of the Kings of *Iſrael*, the Scripture refers us to the Books of *Nathan*, *Gad*, *Jaſher*, and others; if theſe books were not θεοπνευστοι, as 'tis probable they were not, yet being thus referred to, they were of Divine Authority, though not *a priore*, by Divine Inſpiration, yet *a poſteriore*, by Divine approbation, and like Leather money, though no ſilver, was yet currant being ſtampt; even thoſe words of the Heathen Poet, being quoted by the Spirit, are (being ſo) of like Authority;

thority; but why are we referred to them for our confirmation or information? Indeed God to eſtabliſh our weakneſs, repeats his Command that we be ſtrengthned, *Be ſtrong, yea, be ſtrong*; we have the ſame things reiterated; God thinks not much to ſhoot two Arrows out of his Quiver, to ſtrike the mark dead, that like a Partridge kill'd by a Merlyn, it may not ſo much as quiver a wing, though the firſt did mortally wound it. By two immutable things whereby it was impoſſible for God to lye, could God have lyed, had there been only a ſingle aſſeveration; and did that impoſſibility ariſe from the Duplication? ſurely not to God who cannot deny himſelf, and changeth not; but as to us, in condeſcenſion to whoſe weakneſſe God makes that Bond double, which before was ſo ſtrong that Heaven and Earth ſhould be diſſolved firſt; but why are theſe books then loſt? Even miracles that ſwadled the infant-truths of the Goſpel were left off, when by time they had gathered ſtrength to ſtand alone; yea, God expects we ſhould not be alwayes Babes, and therefore reckons upon the time, whereas for the time, ye ought: *I have many things to ſay unto you, but you cannot bear them now*; which yet were ſaid when they could bear them;

all things are not fit for all times; thoſe Books might be meet for the preſent Generations, that were not ſo for thoſe that followed. *John* points with the finger, *Behold the Lamb of God that takes away the ſins of the world*; yet the Diſciples are charged *To tell no man that he was the Chriſt.* Beſides, as God will ſometimes help our weakneſſe, ſo at other times try our faith: Hence that univerſal ſilence, or perverſion in profane ſtory, of what the Divine makes mention; how ſhort a touch doth *Joſephus* give of the Lord Chriſt, who yet copiouſly handleth things (even to common judgement) far leſs memorable; yet of thoſe Books that were written and loſt, or Traditions, hath God taken care to inſert ſo much in the Scriptures as was pertinent for his Church; for which cauſe thoſe words of *Enoch* are recited by *Jude*, whereas what was written or ſaid by him beſides, is periſhed.

(20)

Though God be often atteſted to be *no reſpecter of perſons*, yet we find him dealing differently with divers perſons in divers caſes. *Gideon* requires a ſign more than once, and is favourably complyed with; *Zachary* doth ſo but once, and hath his own dumbneſſe given him

him for an evidence; *But 'tis no wonder, if God who knows the thoughts, deal diverſly to our thoughts.* *Gideons* faith like a child newly come to its feet, deſires that it may be upheld by a ſigne, and pity it ſhould not be led, that was willing to go. *Zachary* ſtands at a gaze, and ſeems not ſo much to deſire confirmation, as to diſpute the poſſibility of the thing from the improbability, arguing that ſuch a thing would not be, becauſe naturally it could not be, withall tacitely ſuſpecting the Meſſenger; therefore the Angel tels his name, and gives a ſign, not only to confirm the truth, but chaſtiſe his unbelief: They were good men both, and well beloved, but their different tempers required a different diſpenſation. *God is not partiall though he uſe variety of threſhing inſtruments, for the good corn in all is not diſcovered otherwiſe; the wheel muſt be turned over ſome, when the rod will ſuffice for another.*

(21)

We read *Gen:* 3. *ult.* that when *Adam* was expulſed Paradice, *There was a flaming ſword turning this way and that way to preſerve the Tree of Life.* 'Tis to be wondered at, that that place then ſhould need a Guard to

defend it, which now needs a finger to point at it, the judgements of learned men varying about nothing more, than the ſcite of it; no peculiar Tree, no particular beauty, diſtinguiſhing that Garden, nor yet thoſe Rivers iſſuing thence, ſo punctually deſcribed, giving other then a gueſs at it. Did that Garden which *Adam* in innocency was to Till, afterwards when the ground was curſt, degenerate with the reſt, and more haſtily into a wilderneſs? and as *Corruptio optimorum eſt peſſima*; *So here it ſhould be* Citiſſima *too*; *like Apoſtates that grow worſe, more and more ſpeedily, than other wicked ones.* But well might it be, that that Guard ſhould be remitted; for though *Adam* at his firſt removall from Paradiſe, might have deſires of returning, the preſent ſenſe of ſo great a loſſe being then upon him, yet this ſenſe every day abated, *as the ſtrength of ſin got ground and prevailed; ſo that that was at firſt deſired, was afterwards leſſe, & at laſt forgotten; beſides, habits of ſin gathered ſtrength daily, and were confirmed by repeated acts, and that depravation of nature whereinto Adams fall brought mankind, was more and more inhanced, and by cuſtome in ſin man was daily farther debauched, ſo that as Gods judgements encreaſed continually, ſo the means of life*

were

were farther removed, and mans thoughts for it, and poſſibility to attain it, every day decayed.

(22)

After the death of *Jacob*, when the ſons of *Iſrael* feared *Joſeph* would remember againſt them what they had done to him, they make this their plea, *Forgive the treſpaſſe of the ſervants of the God of thy father. There is no greater argument to prevail for a mutual compliance, then unity of Religion; for what ſhould keep thoſe at a diſtance, that are joyned together by that ſtraiteſt obligation, that are one in that moſt ſuperlative one thing?*

(23)

When the mother of *James* and *John* requeſted the Lord, (*Mat:* 20. 21.) *That her ſons might ſit, one on the right hand, the other on the left*; our Lord replyes to them (as it ſeems at the firſt view) quite beſides the purpoſe, asking them a queſtion little pertinent to that they treated him about; for what appertained their drinking of the cup he ſhould drink of, & being baptized with the ſame baptiſme, *to the ſitting at his right hand and left, in his Kingdome?* but if we conſider it, it will appear very

much, for theſe young men were ſolicitous about what was to be had, not what was to be done; their eyes were upon the end, more than the way; the reward, than the work; thought more of reaping, than ſowing, yea, before they had ſown; therefore our Lord remembers them of the Teary ſeed-time, puts them in mind of the bitter cup and baptiſme, wherein the deep waters ſhould go over their ſoul; 'twas time to tell them of the Stony, Thorny Rode, that talkt of ſetting down, before they had well ſet out. *What ſtore of Suitors would Heaven have, if there were no more to do, but go in and poſſeſſe the Land, if there were never an Anakim to be fought with firſt; beſide, the way to glory is through the place of a skull: Chriſt muſt ſuffer theſe things, and enter into his glory, to the Throne over the Thorne*; If we ſuffer with him, we ſhall be glorified together; *they that are before the Throne of God are ſuch as came out of great tribulation, and have waſhed their Robes, and made them white in the bloud of the Lamb.*

(24)

I find no ſort of men more frequent than the Phariſees in their diſputes with Chriſt, of none

none fewer that beleeved; we find theſe captious hearers, curious queſtioniſts, cenſorious obſervators, but have any of the Phariſees beleeved on him? theſe had Cats eyes that ſaw beſt in the dark, knowing men in the impertinencies of the Traditions of the Elders, and therefore witty to diſpute againſt the truth; no men farther removed from converſion, then the carnally wiſe, and ſuperſtitiouſly religious. *But beſide, to talk of Religion ſeems to be the buſineſs of theſe men, they ask what is the great Commandement in the Law, rather then take care to do it; Religion ſhould have its rice in the head, and flow thence to the heart; but when 'tis a ſtanding Pool there, when men are ricketty, great heads but unproportionable hearts, are all for diſputation, nothing for obſervation: like thoſe who ſtudy the Philoſophers ſtone, while they would be rationally rich, they become really poor.*

(25)

The Apoſtle *Peter* puts a ſtrange queſtion, (1 *Pet.* 3. 13.) *Who is he that will harm you, if ye be followers of that which is good? Who will?* Nay, *Who will not?* What a Cloud of ſufferers upon that very account might be here called in to confute the Apoſtle; nay

Paul

Paul might be ſet againſt *Peter*, he ſayes, (2 *Tim.* 3. 12.) *All that will live Godly in this life muſt ſuffer tribulation*; yea, *Peter* againſt himſelf, (1 *Pet:* 2. 19.) where he ſpeaks of a man *for conſcience toward God enduring grief, ſuffering wrongfully*; but the Apoſtle ſpeaks *de jure*, not *de facto*, and verily innocency is not a little conſolation to the ſufferer; *a good conſcience carrying alwayes Balm along with it to anoint the ſtripes, and Sugar to ſweeten the bitter Cup, that tyranny or cruelty may inforce upon us*; *beſide, the confidence (uprightneſs having boldneſſe) makes the forehead as an iron wall, ſerenes the front, ſo that it retorts the ſhame, brings the oyl of gladneſs inſtead of the confuſion of face, which clouds the guilty: An huge ſatisfaction too ariſeth from the reflex act of the ſoul, when it looks into its ſelfe, and finds fair weather there, whereas guilt hath an ugly hue, and terrible look, and alwayes brings terrour and affrights with it.*

(26)

When the *Herodians* came to Chriſt with deſign to betray him, though the Lord had power to have avoided their cruelty, as he did that of the *Jews*, yet he chuſeth rather by a prudent reply to evade their Trap; *Cæſars* image upon their Coyn being an argument either

either of his right or power, ſo that they muſt pay Tribute out of juſtice or neceſſity, yet with ſuch a limitation as would ſurely keep them within bounds, reſerving to God his due, that that Soveraign Lord be not deprived of his right, while the petty ones be complyed with. *Our Saviour would not run himſelf into the Lyons jaws, when he might go out of his way with a good conſcience: Religion doth not entangle a man in unneceſſary and impertinent ſnares; God allows we ſhould ſtand aſide when the immediate concernments of his glory do not call us out; precious in the ſight of the Lord is the death of his Saints, and therefore to be expoſed, but upon a very eminent account, not ſquandered away: Thoſe that would not accept deliverance, did ſo, not becauſe they were prodigal of their lives, but could not have equall conditions; for the ſimplicity of the Goſpel, and Dove-like innocency, may well ſhake hands with the Serpentine prudence, and an honeſt policy.*

(27)

WWhen our Saviour *ſent out the ſeventy Diſciples* to preach, he charged them *not to go from houſe to houſe, Luke* 10. 7. yet *Paul* herein witneſſeth his integrity to the Elders of the

the Church of *Epheſus*, that he had taught *them publickly, and from houſe to houſe*, (*Acts* 20. 20.) *Pauls* practice did not claſh with the Lords precept; our Lord forbids ſuch a going from houſe to houſe, as was upon the account, not of teaching, but of entertainment. *He would not that his ſervants ſhould (like beggars) go from dore to dore; low and unworthy wayes for lively-hood, agree not with the profeſſion of thoſe whoſe maintenance is cal'd* double honour; *They are ſent out without a ſcrip, yet muſt make no baſe ſhift for their proviſion; but obſerve a comely gravity in the ſame houſe, remain eating and drinking ſuch things as they give, not by an unhandſome crouching to beg that hire, which a true labourer may challenge as his due.*

(28)

In the charge which *Paul* gives *Timothy*, *to bring the things he left at Troas*, he takes eſpeciall care for his *Books* and *Parchments*. *The chiefeſt furniture of a Miniſter is his Library, and that which men reckon much as his commendation, that he is a good Scholar, there being nothing more contemptible then a dull headed illiterate Preacher; but here's the miſchief of it, that while they require Brick of us,*

they

they give us no Straw, their maintenance being ſuch, that if it hold out to buy a Cloak, there is nothing left for Books and Parchments.

(29)

When our Lord was invited to the Phariſees houſe, he ſets down with unwaſhen hands, (*Luke* 11. 38.) 'twas not unknown to him what was the Tradition of the Elders, or the Phariſees judgement in that reſpect, neither may we think him uncomplying with ſuch things of decency and cleanlineſſe, as humanity required; and though he might with a good conſcience, and would 'tis probable have waſhed afore dinner, yet we ſee him therefore refuſing it, becauſe they would make that neceſſary which was indifferent. *The very* Eſſe *of external worſhip being divine appointment; while men go about to make that Religious which God left as indifferent, they actually deſtroy what they intend to eſtabliſh; for which cauſe the Lord doth not only reprove ſuch injunctions of theirs as were contrary to Gods Law, but ſuch as were beſide it, arguing hereby that they worſhipped God in vain, becauſe* they taught for Doctrine the Commandements of men; *and this very thing emphatically ſets a Character upon* Jeroboams *time, appointed*

by

by him for worſhip, that it was the month which he had deviſed of his own heart.

(30)

He that ſhould have read that propheſie in *Hoſea*, (*Hoſ.* 12. 1.) would little have thought of ſuch an interpretation as the Spirit giveth; for who would have imagined that thoſe words, *Out of Ægypt have I called my ſon*, ſhould foretell *Joſephs* bringing up Jeſus out of *Egypt*. *'Tis hard to deduce certain concluſions from paſſages meerly prophetical, and as dangerous to engage in things of practice, only upon the conduct of ſuch light as thoſe places afford, they being intended rather for confirmation than narration: for which cauſe we find thoſe predictions of our Saviour concerning his ſufferings and reſurrection, hid from the Apoſtles; but after they were effected*, then they remembred that he had ſaid theſe things unto them, and they beleeved the Scriptures, and the word which Jeſus had ſpoken.

(31)

When I heard *Herods* promiſe and oath to the daughter of *Herodias*, *That he would give her whatſoever ſhe ſhould ask, to the half of his Kingdome*, (*Mark* 6. 22.) I expected ſhe ſhould

ſhould have come in and requeſted ſome luſty boon, a Dutchy at the leaſt, but behold ſhe deſires *John Baptiſts* head in a Charger; there could be no ſuch ſatisfaction in the *Heremites* head, that the impotent ſoul ſhould thus deſire it, if malice had not ſet ſo great a price upon it: *But whither will not the ſpirit of revenge tranſport us? the good man had reproved an inceſtuous marriage, and no leſſe then his head muſt pay for it, though purchaſed at ſo dear a rate, as halfe a Kingdome; but it ſeldome is, that the purchaſes revenge maketh, are not like Copy-hold Land, paid for twice, as this woman in a ſhort time after dearly found; for what the Prophet reproved, Cæſar diſallows and puniſheth.*

(32)

When *Mary Magdalen ſtood weeping at the Sepulchre, ſhe turns about and ſeeth Jeſus, but knew him not, Joh.*20.14. It doth not appear that the body of Jeſus was changed after his reſurrection, as to what it might be known from another by; for he ſhews *Thomas the print of his nails*, and 'tis ſaid of the Diſciples travelling to *Emaus*, *That their eyes were withholden that they ſhould not know him*, implying that otherwiſe they would; but we find no ſuch

ſuch cauſe here, yet ſhe miſtakes him for the *Gardiner*. *The good woman was intent upon her ſorrow, and was ſurprized with ſo ſudden and unexpected a diſcovery: It is moſt dark at day break, and Gods way of revealing himſelf is uſually by contraryes,* as Abraham *believed in hope, againſt hope; God ſteps in with ſuch unlooked for mercies, that his people doth not believe their own enjoyments*; Pſal. 126. 1. When God turned again the captivity of *Sion*, we were like thoſe that dream, *Thought they dreamed, not crediting that deliverance reall, but imaginary; when we think comforts are fartheſt off, 'tis but turn about, and they are before us, for God delighteth that his mighty arm be made apparent, and then to ſave when his people have no power, and there is none ſhut up nor left.*

(33)

Our Lord ſayes to *Mary* (*John* 20. 15.) *Woman why weepeſt thou? whom ſeekeſt thou?* and yet ſhe knows him not; but when he ſays *Mary*, ſhe cryes *Rabboni*; when he beſpeaks her with the generall name of *Woman*, he is undiſcovered to her, but when by the peculiar name of *Mary*, he is own'd by her as *Maſter*; *So great a difference there is between general*

neral and particular calling; how many have unprofitably heard Chriſt ſpeaking to them in his word, till he hath called them by name, and that word by a particular application hath been laid upon their hearts? Yea, what odds is there between publick preaching, and particular ſpeaking? how many have received more inſtruction and edification by one hours private diſcourſe, than by multiplyed hours ſpent in publick Sermons; and much were it to be wiſhed, that there were care had, as to teach publickly, ſo alſo from houſe to houſe.

(34)

When the man asketh our Lord whether there were many that ſhould be ſaved, *Luke* 13. 23. inſtead of anſwering his curioſity he replyeth by a profitable admonition; he diverteth his thoughts from the uſeleſſe ſpeculation of an abſtracted general, into the uſefull conſideration of his particular intereſt, that inſtead of knowing the number of thoſe that ſhould be ſaved, he ſhould ſtrive to be one of the number; well were it, if thoſe little-edifying queſtions between *Calvin* and *Arminius* about Calling and Election, were converted into ſerious endeavours *to make our*

calling and election ſure, and there were more care to advance Chriſts Kingdome in our hearts, then to diſpute when and where his perſonal Reign ſhall be upon the earth.

(35)

If that controverſie had been propoſed to one of our *Rabbies*, which the woman of *Samaria* did to Jeſus, (*John* 4. 10.) *Whether Mount Gerizim, or Jeruſalem, were the place where men ought to worſhip*, they would have told you a ſtory out of antiquity, wherein poſſibly they would have reached no higher than the age after *Sanballat*, and ſo have miſt of the true ſtream, by not aſcending to the true Primitive fountain; but our Lord reduceth this controverſie about worſhip to the proper conſideration of the true object of worſhip, not diſputing how, or where, or when, but what was to be worſhipped, and directing the mind to ſuch worſhip as was ſutable (and therefore likely to be acceptable) *viz:* ſpiritual, like the Spirit we worſhip; and therefore we ſhall find God calling men off from Ceremony, as he hath call'd them on to further diſcovery; as he revealed himſelf more cleerly in Goſpel light, ſo the ſhaddows fled away, and Ceremonies were reduced to be

be much more ſimple in furniture, and fewer in number.

(36)

The Apoſtle *James* layes a neceſſity upon us to make our faith publick by good works, (*James* 2. *ult.*) ſaying, *Faith without works is dead*; yet the Apoſtle *Paul* enjoyns us to keep our faith private, ſaying, *Haſt thou faith? have it to thy ſelf before God*, *Rom.* 14. 22. Not that the Apoſtle *Paul* who had ſo manifoldly evinced the excellency of faith, and its efficacy to juſtification, was unwilling it ſhould be manifeſted by its fruits, or were not as much for good works as the other, but the difference between them is in the different faith ſpoken of; St *James* ſpeaking of that general faith, St *Paul* of a particular; the object of the firſt being all Gods will revealed; the object of the latter being ſomething concerning which Gods will hath not been particularly revealed; the firſt is that for which there muſt be a contending by the Saints; but no contending for the latter, no impoſing of that upon others, no cenſuring, no judging for not obſervance; to be zealous in the firſt is faithfulneſs, in the latter is factionſneſs; of that there muſt be a publick

profeſſion, of this ſuch a private obſervation as may agree with the generals we allow, and with our particular perſwaſion; no diſſolving of the golden Chain of Chriſtian Charity for any difference of judgement in this, wherein a thing and its contrary, eating and not eating, a day and not a day, may be alike laudably obſerved.

(37)

We find the reaſon why God brought variety of judgements upon the *Jews*, till he had removed them out of his ſight, and deſtroyed their City by *Nebuchadnezzar*, to be the ſins of *Manaſſeh*, and the innocent bloud which he ſhed, which the Lord would not pardon 2 *Kings* 24. 3, 4. yet we read thoſe ſins were pardoned to *Manaſſeh*, upon his faith and repentance, and the preſent judgement under which he ſuffered, removed; yea *Manaſſeh* departed this life long before the deſtruction of *Jeruſalem*, ſo that the calamities then ſuffered, little pertained unto him, whom the grave had ſecured againſt ſuch after-claps; but though *Manaſſeh* were dead, and his iniquities forgiven to him, yet his poſterity did approve his doings: That reformation begun by himſelf, and carried on to much perfection

by

by his ſon *Joſiah*, was quickly interrupted by the wicked poſterity that followed, they by their aſſent ſubſcribed to the long Bed-roll of thoſe ſins which the Father had diſclaimed, and added a new ſcore of their own iniquities; therefore it was juſt with God to reckon to them, and make them pay that account which they themſelves had approved; and this is the way whereby a wicked generation may entail themſelves heirs to the iniquities, and conſequently to the plagues of all precedent ages; thus all the bloud from that of righteous *Abel*, to that of *Zacharias* the ſon of *Barachias*, is reckoned to the unbeleeving *Jews*, and therefore wrath brought upon them to the uttermoſt: Wherefore no wonder if we ſee eſtates gotten by bribery, or oppreſſion, melting away like the untimely fruit of a woman, while the ſucceeding heirs inſtead of making due reſtitution, juſtifie the rapines of their progenitors, and ſpend that by riot and prodigality which they got by extortion and cruelty.

(38)

When our Lord commanded the Legion out of the poſſeſſed that haunted the Tombs, (*Mark* 5. 10.) we read *That he beſought him*

him much, that he would not ſend them out of the Countrey; I began to think why the Devils ſhould deſire to abide in thoſe parts, but I found the people of the place came to Chriſt, *and deſired him to depart out of their Countrey*; no wonder the Devils deſire there to abide, where the people pray the Lord to be gone; 'tis a ſweet content to the Devils to have their Manſion there, where the inhabitants love their Hogs more than their ſouls, and give Chriſt not ſo much entertainment as they would do a Swineherd. 'Tis like theſe were Countrey-Farmers, who knew no more Religion than a Collect for rain and fair weather in its ſeaſon. God hath promiſed his preſence where two or three are gathered together about the affairs of his worſhip, and the Lord ſaith, *His Father and He will come and ſup, and make their abode with him who loveth him & keepeth his Commandements; ſo contrarily, the Devils delight to poſſeſſe thoſe houſes from whence all acts of Religion are baniſhed, and God is not named, unleſſe, as by the damned in hell, that he may be blaſphemed.*

But whereas one Evangeliſt ſayes, *not out of the Countrey*, another ſayes *not into the deep*; though verily, there be not much difference between Hell and ſome houſes, as to the

the ſins and blaſphemies committed there, yet is there odds to the torments. Hell is Gods houſe of Correction, from whence thoſe ſpirits are ſometimes ſent to be the Executioners of Gods diſpleaſure, and it is their terrour to be remitted thither, therefore we hear them crying out to our Lord, *Not to torment them, not to ſend them into the place of torment.* Till the conſummation there is uſe of the Miniſtry of thoſe evill Angels, and till then (I think 'tis probable) their ſufferings are not alwayes alike grievous, nor yet their ſins till then at the higheſt; for though their executions be according to command, yet their malice in the execution encreaſeth their tranſgreſſion; and though they are now reſerved in everlaſting Chains under darkneſſe, yet it is to the judgement of the laſt day, when that everlaſting fire prepared for the Devil and his Angels, ſhall be ready for them.

(39)

The Diſciples might well marvell at that queſtion of our Saviour, (*Matth.* 9. 20.) when he asketh, *Who touched me?* The people preſt upon him, and thronged him, and he might rather ask, *Who touched him not?* than *who did?* Alas, thoſe many thronged

without conſideration, without deſign; and as they preſt without any purpoſe, ſo to no purpoſe; as without intention to be benefited, ſo without benefit; but the touching of Chriſt was a plot of the womans, a project to be healed, an act directed to that end; for which cauſe the Scripture reports her healing not as caſual, but the reſult of her deſign, and therefore records the diſcourſe which ſhe had with her own heart about it; ſuch touching of Chriſt, had power to extract virtue from him, and attract it, to bring it out from him, and bring it in to her, whereas the other left him as it found him, no diffuſing of efficacy to thoſe, who were not prepared by any thought for it; *ſo great a difference is there between doing what we mind, and not minding what we do; the means of grace are ſeldome applyed to with deſign, and deſire of benefit, that men are diſmiſt altogether without what they came for; but never marvel if theſe are ſent away without any ſpiritual profit, that came without any other deſign then to ſee and be ſeen.*

(40)

When our Lord in the ſtorm is awaked by his Diſciples, (*Mark* 4. 38.) they propoſe ſuch

ſuch a queſtion as doth tacitely charg him with a neglect of their lives, *Maſter, careſt thou not that we periſh?* I expected rather they would have minded him of his own danger, than have complained that he minded not theirs; for his jeopardy was greater being aſleep, and at leaſt the ſame, being embarqued with them in the ſame bottome. But thus it often is with the ſervants of God in their diſtreſſes, that they are apt to charge God fooliſhly, and ſay of their ſufferings as the wicked of their ſins, *The Lord doth not ſee, neither doth the holy One of Iſrael regard; when as in all their afflictions, he is afflicted, and their griefs are his: He hath entwiſted their good with his intereſt, and he that toucheth them, toucheth the Apple of his eye; then will the Lord be wanting to ſecure his own cauſe, when he is careleſs whether thoſe periſh who uprightly ſerve him.*

(41)

When I read of the ſimplicity of *John* the *Baptiſt*, I admire to hear that *Herod* feared him, ſuch a ſimple Fellow in ſuch mean array, with a Leather Girdle, and Rayment of Camels hair, poorly clad, and meanly fed, to be a terror to ſo great a Potentate; if he had

had been in his *Pontificalibus*, with his Croſs-Keyes and Triple-Crown, and the Thunderbolt of Excommunication in his hand, he might have ſcared a Prince; but ſaith the Text, *He knew him to be a juſt man, and an holy.* What an honourable impreſſion doth holineſs fix upon the fore-heads of the righteous? what an awe it begets in the greateſt, in the vileſt; even the very *Rabſhakehs* while they ſcoffe, they tremble. *That Image of God to which the Lion croucht, when Adam was in innocency, and the fierce Tiger did his homage, where 'tis renewed it makes the meaneſt honourable, and brings to remembrance that God, to whom the proudeſt muſt give up their accounts.*

(42)

John in the *Revelation* declareth his error *in worſhipping the Angel that ſhewed unto him thoſe things*, (Rev: 19. 10.) We find him an impartial reporter againſt himſelf, ſo great a fault ſet down without any the leaſt extenuation, not ſo much as a miſtake pleaded; the Angel indeed in his anſwer ſeems to imply, that *John* thought him other than one of his fellow-ſervants, but *John* himſelf calls him *one of the ſeven Angels with the vials. So free are the ſervants of God to take ſhame to themſelves,*

ſelves, while others ranſack far and neer to find out excuſes to palliate their crimes, or poſt them to others, (as Saul chargeth his ſparing the ſpoils of Amaleck upon the people, whoſe voyce he obeyed) they are full and open in their confeſſions, and ready to take that blame from which all would acquit them, beſides themſelves; they cry like David, Lord, I have ſinned, and I have done wickedly, but theſe ſheep, what have they done? But which is yet more, we find *John* not long after faulty upon the very ſame account, (*Rev:* 22. 8.) and it ſeems very probable if you compare *Cap:* 19. *verſ.* 10. with *Cap.* 21. *verſ.* 9. to the very ſame Angel; he that had ſo clearly before diſcovered himſelf to be a fellow-ſervant, and ſo ſeriouſly admoniſhed him not to do it, and ſo fairly directed him to the proper object of worſhip; ſurely, there is ſomething in it, that ſo holy a perſon as *John*, ſo informed before hand, and at the time of ſuch divine Revelations, ſhould be ſet forth to us, thus the ſecond time failing; but verily God foreſaw what great idolatry there would be committed in the world by the worſhipping of Saints, and therefore by this action of *Johns* either fore-ſhewed it, or preſented a Cautiion againſt it; a Caution indeed, for how

Great

great an argument is it, *That Saints are not to be worſhipped, ſeeing they are but fellow-ſervants? for can that Soveraign Lord endure that ſervants ſhould be made his fellows, or that fellow-ſervants ſhould have ſuch worſhip from their equals, if not in preſent, yet at leaſt in future enjoyments?*

(43)

The Apoſtle *Paul* in that his reaſoning the caſe with his *Corinthians*, (2 *Cor* 12. 18.) uſeth much of argument to excuſe his not putting them to charges; we might have expected rather ſomething of Apology that he had been burdenſome, than that he had not; but it is an ordinary Craft to charge the not requiring of thoſe courteſies (when the opportunity to do them are paſt) as an unkindneſs, which if requeſted when in their ſeaſon, would have been grumbled at; but what cannot be reckoned as a down-right injury, is yet imputed as a deſigne; this not being burdenſome as a crafty fetch to draw them in, that they might be more ſecurely and fully preyed upon afterwards by thoſe whom he ſent to gather his harveſt after him; as if *Titus* and the brother that came with him, were appointed to do that which *Paul* would not; ſo impoſ-

ſible

ſible is it for a Miniſter of the Goſpel not to have even his good evil ſpoken of; theſe very men that quarrelled with *Paul* becauſe he put them not to charges, were contented the falſe Apoſtles ſhould bring them into bondage, devour e them, take of them, buffet them on the face. *The vile exorbitants of lewd Teachers, are more favourably ſuffered than the pious endeavours of religious Paſtors, wherein the edification of their flock is meerly intended.*

(44)

In that Treatment which our Saviour gives the multitudes that followed him, he ſeems very impolitick in drawing Diſciples after him, to profeſſe, *That who will be his Diſciple, muſt hate father and mother, wife and children, houſes and Lands, muſt take up the Croſſe and follow him.* To give ſuch hard Almonds to ſuch ſoft Teeth; was this the way? a Countrey perſon would have taken another courſe, he would have feaſted his neighbours with good cheer, and have ſoaked their hearts with ſtrong liquor to have molified their affections, & have made their minds plyable, this had been a likely way to have done good, to have brought them fairly on; but our Lord likes

likes no Cupboard Suitors, not thoſe who follow him for the Loaves, his ſervants muſt meet with ſtorms, therefore he is for ſuch as will ſtand to their tackling; 'tis ſeldom therefore but the Lord quickly tryes what mettal they are of: Thoſe that draw Diſciples after them, they number their followers by the poll, but our Lord (as *Gideon* with his Army) ſends thouſands away that are baſe and faint-hearted, wherefore they are often alarmed, and it never is that Godlineſs is long proſperous, that thoſe who are approved may be made manifeſt, and they that are otherwiſe may not be hid.

(45)

We do not read that the men which owned the Colt were any of the followers of Jeſus; yet aſſoon as they were told by the Diſciples which were ſent, *That the Lord had need of him*, without further diſpute they let him go (an invincible argument with cõſiderate men) what could there be replyed in ſuch a caſe? had it been equall to have denyed? Might not that Soveraign Lord require for his own uſe, who ſupplyes ſo much for ours? may he not juſtly take any thing that gives all? *What a ready complyance is there in particular natures,*

to

to that which is more universall? The heavy water will shift its Region, and from the low valleys, spout over the lofty mountains to avoid a Vacuum; and the massy Iron forgot its weight, and swam like Cork at the command of the Prophet; and shall not every creature deny its private interest to serve him, upon whose influence the whole world depends? and it were better ten thousand worlds should perish, then he should be in the least a sufferer: And shall we boggle to part from those vile lusts upon his account, concerning which it may be askt, What profit had ye in those things? *Well may those generous Heroes be memorized now, and to eternity, who were willing to be blotted out of Gods Book, and be accursed from Christ, rather than the eminent concernments of divine glory should be impaired; could these thus freely sacrifice their Hecatombs, when we make so dainty of our Turtle Doves, and young Pigeons?*

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